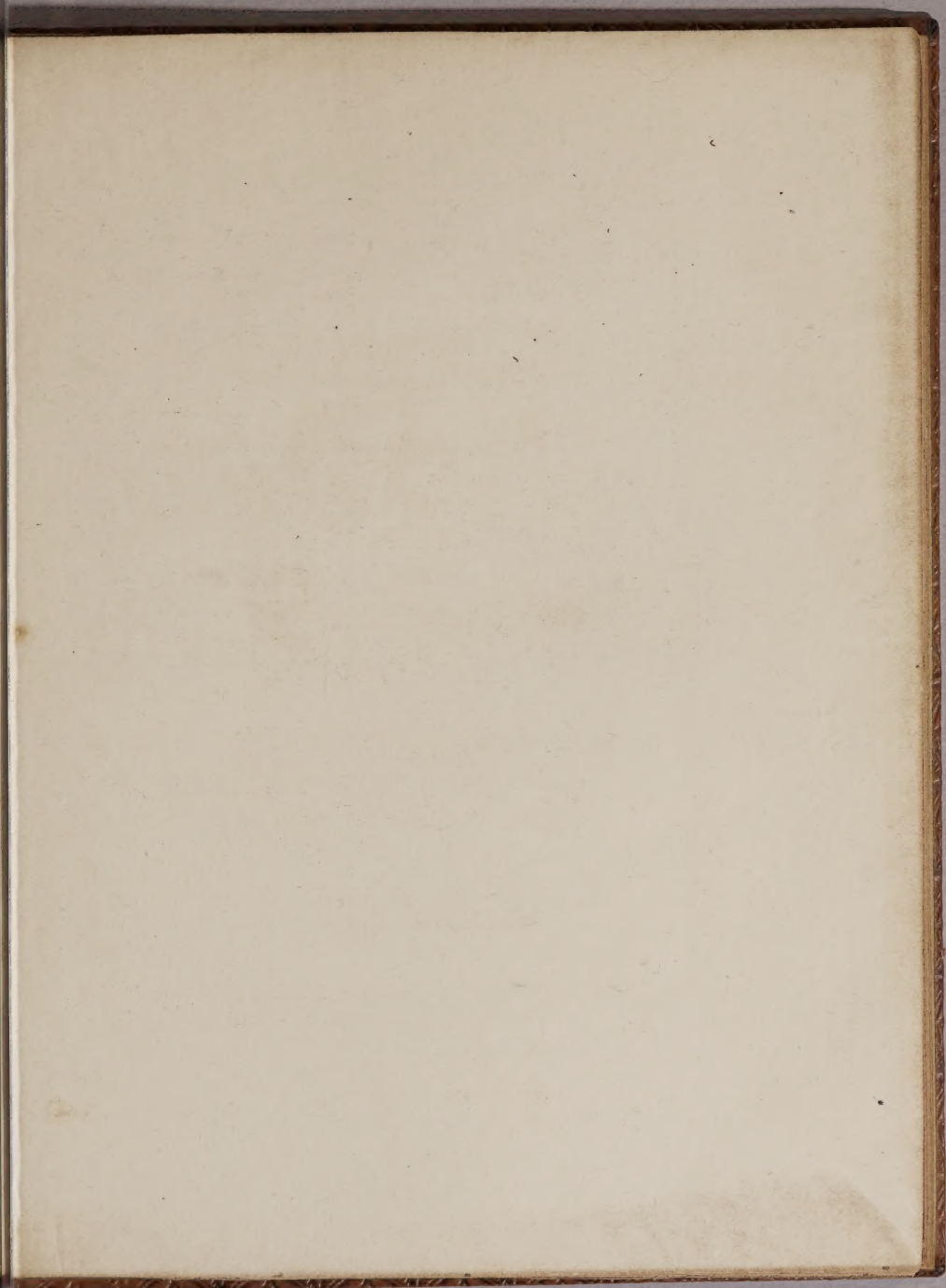
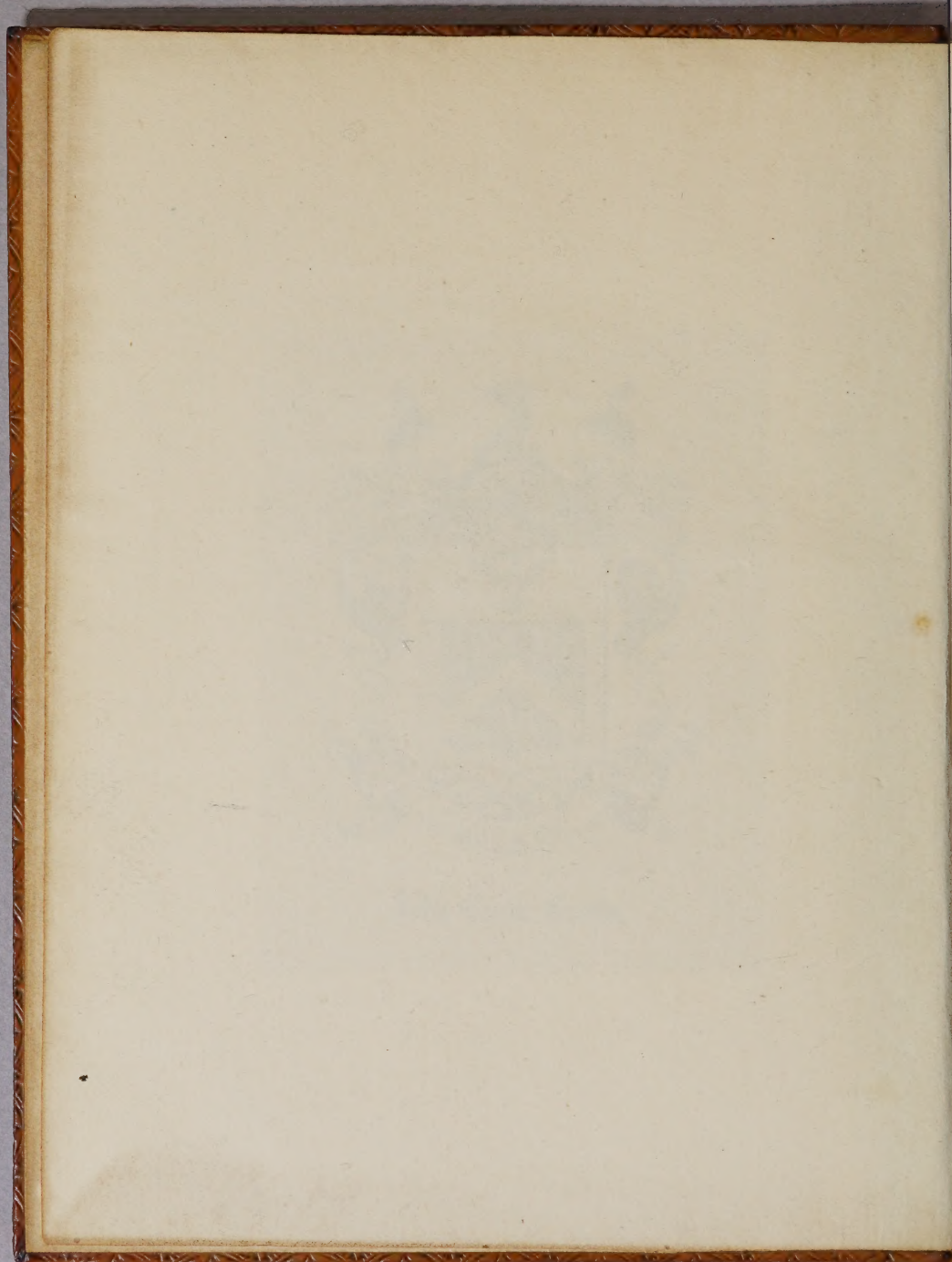
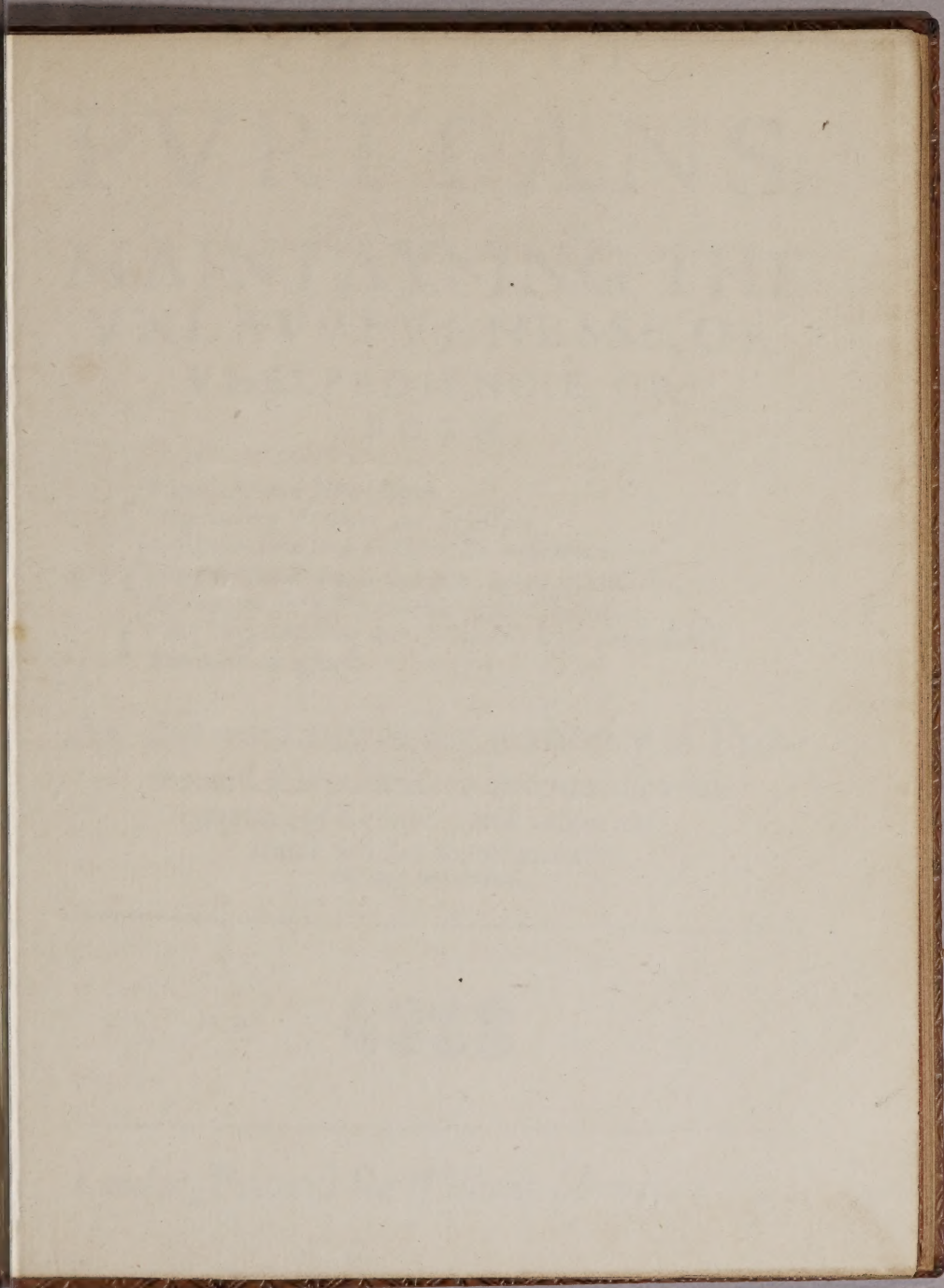


John Carter Broton.







C

By Sir Peter Wentworth

A P A C K O F
P V R I T A N S,
M A I N T A Y N I N G T H E
V N L A V V F V L N E S S E, O R
V N E X P E D I E N C I E O R
B O T H.

Pluralities and Nonresidency.
Unpreaching Prelates and Ministers.
Sole Ordination, and Election, Excommunication.
O F *The Clergies Pomp, Ambition, Lordlinesse, Riches.*
Misemploying the Temporalities of the Church,
The Clergyes meddling with Temporall Offices and affaires,
The Oath ex officio.

As also a defence of the authority of Prin-
ces and Parliaments to intermeddle with
matters of Religion, and a short dis-
course whether things consecra-
ted may be alienated,



London, Printed for William Sheeres. 1641.

PARLIAMENTS
 MAINTAINING THE
 ANTI-SLAVERY INTERESTS
 OF THE
 BOTH

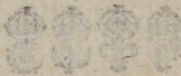
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Plumbe and Newberry,
 Engraving, Printing, and Stationery,
 Sole Stationers and Printers, in the Strand,
 The Clergy House, opposite the Strand,
 The Clergy House, opposite the Strand,
 The Clergy House, opposite the Strand,

BRITISH MUSEUM
 SALE DUPLICATE
 1787

OF
 PRICE

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 ces and Parliaments to intermeddle with
 matters of Religion, and a short dis-
 course whether things con-
 sidered may be altered.



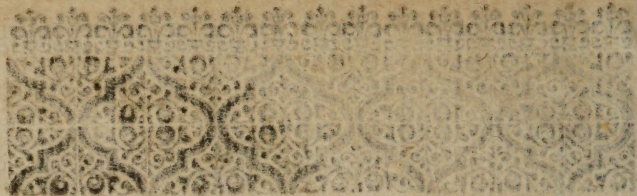
London, Printed for William Storer, 16. 1.



To the Reader.

READER,

TAKE on the sudden these few almost neglected collections from one who weares a sword not a pen and inkhorne by his side, and who cannot lay claime to any familiarity with the Muses; by this small troope of Testimonies here cited, thou mayest easily iudge what an armie might have beene levied by a learned pen, especially of the long and sacred robe. Thinke not thy selfe my debter for this pidling pamphlet, for the stufte is none of mine, neither doe I bestow any trimming, upon it.



To the Reader.

JOHN CARTER BROWN.

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especially of the long and laced robe.
I think not thy little my debtor for this
piddling pamphlet, for the stuff is none of
mine, neither doe I bestow any naming
upon it.



ONe would thinke it were altogether needlesse to proove principles, such as the law of nature & right reason imprint in every mans heart, such are most of the ensuing truths, yet it seems the character of some naturall Divine truths is so much defaced that they are scarce legible, and such is the crasie constitution of these tottering times, that Truth it selfe is inforced to be beholding to Custome and Fashion to speake a good word for her, and to give her their letters Testimoniall as if she were not Amiable nor Authoritative enough of her selfe but for their sakes must be received. And since Christ himselfe said ego sum veritas, and never said ego sum consuetudo, it is the more strange that Divine verities should pray in aide Humane authorities: yet it being not so strange as true, is the cause of the alleaging these ensuing Authorities which came in as Abettors to the severall Truthes, I could have much encreased the number of them but that I purposely lay aside a whole Regiment (as it were of famous forraine testimonies of the reformed religion, and no small store of our owne,
and

partly because (such is the crookednesse of this generation) they finde but course entertainment of many amongst us, and therefore I have also passed by even Calvin himselfe, that great Luminary or Starre of the first Magnitude of whom Bishop Bilson saith, I honour Calvin for his wonderfull gifts and paines in the Church of God, and Doctor Feild saith, Calvin is worthy of eternall honour, and Bishop Carleton calls him the most judicious interpreter, and Bishop Andrewes sayes of him, Calvinus vir illustris nec unquam sine summi honoris præfatione nominandus, yet I lay him with the rest aside taking, of the Moderne Divines, only such who are natives or in a manner naturalized, and free from all colour of exceptions.

TO



OF
PLVRALITIES
AND
NONRESIDENCY.

E *piscopi debent esse residentes.* Bishops ought to be resident. *Concil. Aquil. Bin. Tom. 9. fol. 629.*
De Episcoporum & Curatorum & Beneficiatorum residentia: see also the *Concil. Aquil. 1. T. 9. fol. 698. col. 2. B.*
first Councell of Millan, T. 9. p. 464.
col. 1. fol. 5. Councell of Millan. T. 9. p. 660.
col. 2. A.

Quod nullus habeat duo beneficiacum cura annexa. *Councell of Lat. T. 7. p. 813. c. 19.*
 The Councell of Latera tells us, that none should have two livings with the charge of soules.

Episcopi qui secularibus intenti cujus greges chorepiscopis vel vicarcis cōmendant videntur mihi meretricibus similes, &c. *Ter. Concel. p. 629.*
 Bishops who being busied about secular affaires, do intrust their Vicars with their charge, seeme to me to imitate whores, who after they are delivered, doe presently put forth their children to nurce to other whores, that so they may the sooner fulfill their owne lusts.

Loco quo supra *Ipsi qui curam suscipiunt ipsi peragant,* Let those who undertake the charge performe it.

Antiquitates Britanicae p. 208. 50. *Peckam*, Archbishop of Canterbury, did ordaine, *Vt clerici plura beneficia non tenerent, Sed uno contenti sint, deinde ut in beneficijs residerent, &c.* That is, that Clergymen should have but one benefice, and should be resident upon it.

Jewells Ser. in Agge. 1. 2. p. 98. Bishop *Iewell* saith, Oh that *Aggeus* the Prophet were now alive and saw the rearing up of Gods Temple here in *England*, what thinke ye he would say: you build your owne houses and leave the house of God forsaken; nay he would say, you build your own Mansions and pull downe the house of God, the Masters of the worke build Benefice upon Benefice, and Deanery upon Deanery, as though *Rome* were yet in *England*. And againe, these Nonresidents and Plurality men, teach not, they know not, nor care for the people of their charge, they have brought confusion and shame into the house of God.

Fox, Martyrs p. 1615. a 64 Edit. 1596. Bishop *Ridley* reckons Pluralities, *Vnions* and *Totquots*, among the abominations and wicked abuses of the Sea of *Rome*: and againe hee saith, *Vnions* and Pluralities of Benefices, were things then (that is in the Primitive times) as much unknowne as now they are pernicious to the Church.

Hoopers third Sermon before King. Bishop *Hooper* saith, when a man and such a one (which chanceth many times) that doth not, or cannot doe halfe a mans office for such a place, hath many mens livings he offendeth, but whatsoever gifts he be of, he should not have two mens

mens livings, which the Bishops Lawes admitt
by Pluralities and Totquots.

M. *Tindall* saith, Now I appeale to the consci- *Tindals Treai-*
ences of the Kings Grace, and of his Lords, what *rice of Pa.Pre-*
answer will they give when they come before *tares.p.373.*
Christ in the last judgement, for their robbing *col.2.*
of so many soules, in so many Parishes of Gods
word, with holding every man so many Chap-
lains in their houses with Pluralities of benefices.

M. *Leaver* saith, Now my Lords both of the *Tho. Leaver*
Laity, and of the Clergy in the name of God I *Serm. before*
advertize you to take heede, for when the Lord *K. Edw.*
of all Lords shall see his flock scattered, spilt and
lost, if he follow the track of blood it will leade
straightway into this Court, and unto your hou-
ses where those great theeves which murder,
spoyle, and destroy the flocke of Christ bee recei-
ved, kept and mantained; for you maintaine your
Chaplaines to take Pluralities, and your ser-
vants more Offices then they can or will dis-
charge, fie for sinne and shame, for if their duty
be undone, then can no man excuse them, if it
be done, then is it by other and not by them, and
then why doe they live of other mens labours?
Hee that preacheth the Gosopell, shou'd live
by the Gospel as God hath ordained. *Qui molli-*
bus vestiuntur in Domibus Regum, As for those
who goe gay in Kings houses, & either musle the
labouring oxe, or else spoyle the poore Parish
in the Country they be of the divells ordinance.

Beacon saith, Christ by his Apostles comman- *Tho. Beacon in*
deth that every Congregation should have his *bis Acts of*
Christ and
Antichrist.
2. part. p. 416.

Pastor or Preacher to feede the Christian flocke with the most wholsome foode of Gods word, so that every spirituall Minister should attend upon his owne cure, and not be distracted with care of divers Congregations; Antichrist cannot away with this, that one man should have but one Benefice, therefore hee dispenseth with his Chaplaines for many, &c. how can one man bee in divers places? can a man doe that which is denyed to Angels? I meane to bee in divers places at once, or will they committ the charge of them to others, and hire others to satisfie their office? If Antichrists Chaplaines bee not able to serve so many Cures (as they are not able indeed) that they place others in their stead, let them resigne and give over to their Curates and Ministers those benefits where they serve, and themselves serve not, that that they may bee the more able to doe their duty.

Latimers 4.
Serm. at Pauls
p. 21. a.

The worthy, Bishop *Latimer* preferreth the Devill before a Nonresident, for saith he, he is ever in his Parish, hee keepeth Residence at all times, ye shall never find him out of the way.

B. Hooper, ser.
3. before the
King.
Concil. Aquil.
T. 9. col. 2. E.
p. 698.

The renowned Bishop *Hooper* saith, your Majestie must begin with your Chappell, and Chaplins, make them to serve the same soules that labour for their livings; if your Grace doe it not, you shall put your owne selfe in danger of God: take notice that when they enjoyne Residence they meane not a bare personall, but also a functionall residence. *Quod de residentia cautum est hoc*

non

non est inbelligendum ut presentia assideant nihil praterea agant cum in sacris canonibus residentia sit accipienda in eum sensum ut sit laboriosa not otiosa.

That is when the Canons of Councells provide for Residency, it is not to be understood that they should be present in person alone, and do nothing else, but Residence is taken in that sense that it should be a laborious not a loytering Residency. We then see that *Super totam materiam*, the Jury are agreed upon their verdict, & it is this; That Pluralities and Nonresidents were unknowne in the Primitive times, and are pernicious now, that they are resembled to whores who cast off their children to returne the sooner to their lusts, that they have brought shame & confusion into Gods house, that they pull downe the house of God, that they are robbers of soules, murtherers of the flocke, that they have brought *Rome* into *England*, that it is a marke of Antichrist not to endure that one man should have but one living, that Pluralities & Nonresidents are Antichrists Chaplaines, and that the devill himselve is preferred before them.

Unpreaching Prelates and Ministers.

Sacerdos si predicationis est nescius quam clamoris vocem daturus est prece mutus? Nec esse est Episcopus predicare & ab alijs curis cessare.

Apostoli in quorum locum Episcopi successerunt satis nobis aperuerunt verbi dei predicationem esse principium illorum munus qui in Episcopali sede collocantur. The Apostles (in whose room the Bishops come) have made it sufficiently manifest unto us, that the preaching of the word of God is

Council of
Aquisgrane.
T. 6. p. 249. col.
1. B.

Council of
Toledo 11. c. 2.
Caranza sum-
ma Concil. p.
243.
Concil. Medio-
lan. 1 T. p. 449.
col. 2. F. & p.
450. col. 1. A.

the principall function of those who are placed
in Bishops Sees, &c. see also *Concil Trident. sess. 5.*
T. 9. p. 357. col. 2. D. Concil Later. sub. Jnnoc. 3. T. 7.
p. 814. col. 1. E.

Concil. Aquile. 1. T. 9. p. 694. *Pre. dicationis onus subire nos ipsi Episcopi debemus nisi enim hoc praestiterimus ultionem apud deum & homines non effugiemus: We Bishops our selves ought to undergoe the burthen of Preaching, except we doe performe it, we shall not avoide the punishment of God and men.*

Nichol. pp. 1. Rescripta. T. 6. concil. p. 639. col. 1. A. *Episcopis dispensatio caelestis seminis est, va mihi si non sparserim, va si tacuerim. Bishops are injoy- ned to dispenche the heavenly seed, woe to mee if I be silent.*

August. Confess. *St. Austin saith, Etenim quidem in populo verbum veritatis recte tractantem omni dominico audiebam. And I heard Ambrose (saith he) every Lords day Preaching the word of truth to the people: so might others have heard him, for Possidonius a Bishop, speaking of St. Austin saith, Verbum dei usque ad ipsam suam extremam aegritudinem imprae- termissee, alacriter, & fortiter sana mente, sanoque consilio in Ecclesia pradicavit. Hee Preached the word of God in the Church (saith Possidonius) even till his extreame sicknesse incessantly, cheare- fully strenuously, &c.*

Charles the Great, his Lawes, s. 160. See Bilsons Christ sub- jest p. 140. Peter Martyr upon the first Book 12. chap. of Sam p. 69. b. *In the Law of Charles the Great, it is said; The Bishops shall themselves preach fruitful and good doctrine tending to life everlasting, and instruct others to doe the like. Hodie multi cum habeant amplissimos Episcopatus tamen nec orant nec docent neque se interim quicquam peccare putant Admoniti officii sui respondent se habere*

habere substitutos & vicarios qui ista curent, ita labor aliorum est, & proventus ipsorum ut que est in Libro. Job Boves arant & Asini pascuntur; Peter Martyr, the famous Divinity Lecturer in Oxford, here complaines, that now adayes many have large Bishoppricks, and Archbishoppricks, and neither pray nor Preach; neither doe they in the meane time thinke they therein sinne at all, being admonished of their duty, they answer that their Vicars performe those things, so the labour belongs to others, and the profit to them, and as it is written in the book of Job, The Oxen labour, and the Asses are fed, thus hee.

Every Preaching or beneficed Person (saith *Fox* *Fox Ass Mon.*) ought himselfe to discharge his Cure without Deputy or Vicar.

Peter Latimer, that famous Preacher saith; And *Latimer 4. Ser. to the K. pag. 52. a.* if there were no more but one unpreaching Prelate, yet it were too many by one: And if they beemoe, then they have the more to answer for that they suffer in this Realme an unpreaching Prelacy unreformed, and a little after, and what is it to bee partaker of other mens evils if this bee not, to make unpreaching Prelates, and so suffer them to continue still in their unpreaching Prelacy? And afterwards, but peradventure you will say, what if they Preach not at all? yet *Presunt*, are they not worthy of double honour? Is it not an honorable order that they bee in? nay an honorable misorder, it is a horror rather then an honour; and yet againe, are they not worthy of double honour? nay rather

Pag. 52. b.

Pag. 54. a.

of

of double dishonour not to bee regarded, not to be esteemed amongst the people, and to have no living at their hands, for as good Preachers are worthy double honour, so unpreaching Prelates be worthy double dishonour; And afterwards, But I say, if one were admitted to view hell thus, and to behold it throughly, and the devill would say, on yonder side are punished unpreaching Prelates, I thinke a man should see as farre as a kenning; and so nothing but unpreaching Prelates: Thus he.

pag. 51. a.

*B. Latimers 4.
Serm. at Pauls
p. 24. b.*

Therefore ye unpreaching Prelates, learne of the Devill, and if ye will not learne of God nor good men to be diligent in your office, for shame learne of the devill.

*Leaver before
K. Edward.*

Thomas Leaver, speakes of putting unpreaching Prelates out of their place saith: yet say they it were great pittie seeing they have paid their first fruits unto the Kings Majestie, and no small reward unto other men: now to put them out of those livings with the losse of all those charges which they have bestowed in rewards and other wayes to get such livings, were greater extremity, but woe (saith *M. Laver*) unto you Hypocrites that stumble at a straw and leape over a blocke, that straine at a Gnat and swallow up a Cammell, &c. Afterwards he threatneth those spirituall and temporall Lords, saying, God will pull you downe rather then maintaine or suffer you in so high authority, to use such uncharitable, ungodly, and cruell pittie.

*B. Latimers
Sermon to the
King. p. 77. a.*

B. Latimer saith, I know no man that hath a greater labour then a King, what is his labour? to study

study Gods booke, to see that there bee no un-
preaching Prelates in his Realme.

Thus much I dare say faith Father *Latimer*, Latimers 4.
Ser. mat Pauls
pag. 19. b. since Lording and Loytering came up, Preach-
ing hath come downe, contrary to the Apostles
time, for they Preached and Lorded not, and
now they Lord and Preach not, for they that
bee Lords will ill goe to plough, it is not meet
office for them, it is not seeming for their estate,
and after. And no marvell, for if the Ploughmen
that now bee, were made Lords, they would
cleane give over plowing, they would leave off
their labours and fall to Lording outright, and
let plough stand for ever since the Prelates were
made the Lords and Nobles the plough stan-
deth, there is no worke done, the people
starve.

John Lambert, a worthy Martyre faith, where Lamberts An-
swer to the
30. Art.
Fox. p. 1020.
4. 10. Edit.
1596. you speake of Prelates deputies, I thinke that such
are little behoovable to Christs flock, it were
necessary & righte, that as the Prelats themselves
will have the Revenewes, tythes, and oblati-
ons of their benefices, that themselves should
labour and teach diligently the word of God
therefore, and not to shift the labour from one
to another till all be left (pitty it is to see) un-
done, such doth St. *John* call *Fures & Latrones*,
theeves and robbers.

Bishops and Priests (faith *Tindall*) that preach Tindals Obed.
of a Christ. p.
135. col. 2. not, are none of Christs, nor none of his anoy-
ning, but servants of the Beast whose marke they
beare.

*Fox 2. p. 1579
4. 10. Edit.
1596.*

Bishop *Latimer*, preached (saith Master *Fox*) for the most part every Sunday twice, to no small shame of all other loytering and unpreaching Prelates, which occupy great roomes and doe little good, and that so much more to their shame, because hee being a soare brused man by the fall of a tree, and about 67. yeares of age tooke so little ease and care of sparing himselfe to doe the people good, thus saith Master *Fox*; and though he preached so diligenterly himself, yet hee is content to alleage an excuse for unpreaching Prelates, and I will not grudge it them, this it is.

*Latyme 4. Ser.
at Paul. p. 19. b.*

But now for the fault of unpreaching Prelates (saith he) me thinkes I could guesse what could bee said in excuse of them, they are so troubled with their Lordly livings, they bee so placed in Palaces, couched in Courts, rusting in their rents, dancing in their dominions, burthened with Ambassages, pampering their panches like a monke that maketh his Jubile, munching in their mangers, moyling in their gay mannors and mansions, and so troubled in loytering in their Lordships, that they cannot preach. Here we see what a conspiracy heere is against unpreaching Prelates Ministers, how if but one, yet hee too much by one, how they starve the people, they are none of Christs, but servants of the Beast are called theeves and robbers, how they are set to schoole to the Devill, how if one could have a view of hell, hee should see it stored with a troope of unpreaching Prelates, and how it is the Princes duty

duty to see their be none such, and how they who suffer unpreaching Prelates in this Realme have the more to answer for, how the not Preaching of Prelates, and so starving of the people, is ascribed to the Prelates being made Lords and Nobles, you may here observe what Bible divinity was preached to Princes then, and what machivilian policy is preached now, they then in Court Sermons rebuked Princes, now they provoke the Prince against the people, I will add one excuse of Ministers not preaching, which I hard my selfe at *Pauls* in a Sermon, it is this, that they have enough to doe to take order with those who preach too much.

Here wee see diligent Preaching is enjoyed, *Objection.* but perhaps is intended by this no more then bare reading, for reading is a kind of preaching; Its confessed that in the large sence every reading or publication of the word of God may be called a preaching; so one may by writing, *Prædicare famam alterius*, but if wee come to the common and usuall acceptation especially in matters divine, it is cleare otherwise; and the use of the word (Reading) is extended to Preaching or to exposition ordinarily, as when wee say such a man is the Reader or Lecturer in *Lincolnes-In* or in the *Temple*, or such an one readeth the Lecture in *Pauls*, so in the Vniversity, the Readers of the Divinity Lectures, &c. Where the Readers doe not barely reade the Text, but reade upon it, *viz.* Explaine and expound it.

The Common Law describeth Preaching, viz. *Pradicator habet gradum distinctum quoad locum, sumit thema, invocat spiritum, &c.* In the Counsell of Trent, it is called *Expositio* and *Interpretatio Scripturae*. *Concil. Trident. Sess. 5. T. 9. decret. 2. pag. 357. col. 1. c. Col. 2. D.* as also *Concil. Mediolan. 4. pag. 544. col. 2. E.* Dounhams duty and dignity of Bishops. pag. 47. 18.

It is cleare that the office of a Reader in the Church was anciently not the ministeriall function, but farre below it, for there was first *Ostiarius*, then *Exorcista*, then *Acolythus*, *Subdiaconus*, *Diaconus*, then *Prasbiter*, then *Episcopus*, as appears by the fourth Councell of Carthage. *T. 1. p. 728. Feild of the Church. pag. 488. saith,* Readers were under the degree of Deacons.

In the 3. Councell of Carthage it is said, *Placuit ut Lectores cum ad annos pubertatis venerint* (therefore they might be *impuberes*) *cogantur aut uxores ducere aut continentiam profiteri non licet cuilibet ex lectoribus sacra altaris vasa portare nisi his* *Concil. Bracar. qui ab Episcopo subdiaconi fuerunt ordinati,* so that *1. T. 4. p. 422. can. 28.* Readers might not do so much as a Deacō might, much lesse performe the office of a Minister, but was an inferiour office to ease the Minister; & this function of the Readers easing the Ministers is still seene in Cathedrall Churches, together with most of the other orders, and in the French and Dutch Churches in London, and in part

part in diverse Parochicall Churches, the Clark supplieth this place, so that this legible faculty was never accounted a sufficient ministeriall endowment, and to hold the contrary is to turne Saint *Pauls* who is sufficient for these things into who is not sufficient.

The Canons of diverse Counsellors doe plainly distinguish between reading and Preaching, and require that learning in a Minister which needed not for a bare Reader.

The Councell of *Toledo* saith, *Solus ad sacra dei mysteria tractanda accedat quem morum innocentia, & literarium splendor, reddunt illustrem.* Let such an one alone, undertake to handle the divine mysteries of God, who is renowned both for integrity of life and excellency of learning, there is also great order taken for the diligent examination touching learning, even in many Popish Councells, although they held ignorance to bee the mother of Devotion, and it appeares that Reading of the Scriptures or Homilies was not accounted a sufficient faculty or discharge of the duty Ministeriall a Councell tells us, *Si Presbiter a-* *Concil. vaster-*
liqua infirmitate prohibente per seipsum presbiter *se. T. 3. 832.*
non potest sanctorum patrum homilia a Diaconis re- *can. 2.*
citentur. If the Minister (beeing hindred by some infirmity) cannot preach himselfe let the Deacons reade the Homilies of the holy Fathers: and the Minister must bee able to render an account of his faith in Latine or else *In-*
stitutio nulla est: and *Non promoveantur ad sa-* *Cont. Filer. T.*
8p. 1053.

13. Eliz. c. 2.
12.

cross ordines non scientes loqui latinaliter : And to conclude , Parliaments judge reading Ministers not sufficient for the instruction of the people, for one is not to bee admitted who is not able to render an account of his faith in Latine, except he have an especiall gift in preaching.

Of sole Ordination, Election, Excommunication.

Episcopus sine concilio clericorum clericos non ordinet ita ut civium coniventiam & Testimonium quarat.
Concil. Carth. 4. T. 1 p. 728. c. 22.

Nullus invitis detur Episcopus, sicut antiqui Canones decreverunt, cleri, plebis & ordinis consensus & desiderium requiratur. Rubrica de ordine Episcopali ex caelesti. pp. distinct. 63. c. Sacrorum.
Cons. Aurel. 9. T. 4. c. 11 p. 201.
Let no Bishop bee given to any against their will, as the Ancient Canons have decreed, &c.

De Romani Pontificis Electione in hunc modum statuit, ut praeirent Cardinales Episcopi, deinde reliquum Clerum sibi adjungerent, postremo plebis consensu electio firma esset.
Nichol. papa. distinct. 23. c. In nomen.

Athanasius totius populi suffragijs non autem secundum perversum exemplum quod postea invenit, neque per vim & cadem sed apostolice & spiri-
Nazianz. Orat. 21. in Laudem Athanas. f. 142.

Spiritualiter ad marci thronum evehitur.
Athanasius is promoted to the throne of *Marke* by the voyces of the people, but not according to the ill example which afterward grew in force, nor yet by force and by murther, but in an Apostolicall and spirituall manner.

When there was a question about the Election of *Athanasius* the great, to the Bishoprick of *Alexandria*, the matter beeing brought in debate before the Emperour whether hee was lawfully chosen (which his enemies denied) the Synode of *Alexandria* makes their Apologie for his defence in these words. *Siunt igitur*

Synod. Alex.
T. 1. p. 497. col.
2. a.

tur post obitum Episcopi Alexandri cum paucissimi essent qui Athanasij mentionem facerent, sex vel septem Episcopos clanculum & in loco obscuro eum in Prasulem elegisse, &c.
Nos autem contra cum tota civitate, & universa provincia testamur multitudinem populumque Catholica Ecclesia in unum coactum quasi in speciem unius corporis & anime, clamoribus veciferationibusque postulasse Athanasium Ecclesie Episcopum dari.
 They say that after the death of the Bishop of *Alexandria*, when there were very few which made any mention of *Athanasius*, sixe or seven Bishops secretly and in an obscure place did chuse him

to bee Bishop, but we contrary wise with the whole Citie, and with all the province doe testifie that the whole multitude and people of the Catholik Church being gathered together in one as it were in the forme of one body and soule with exclamations and outcries, required *Athanasius* to bee given them for their Bishop.

August. Epist. *Episcopus olim ex suffragio populi designabatur.* The Bishop was antiently chosen by the people.

Possidon. in vita August. *Augustinus in ordinandis sacerdotibus & clericis consensum majorem Christianorum & consuetudinem Ecclesie sequendam arbitrabatur.* *Possidonius* saith, That *Austins* opinion was, that the peoples consent, and the custome of the Church should bee followed in the ordaining of Priests and Clerks.

Cyprian. 1. Ep. *Plebs ipsa maxime habet potestatem vel eligendi dignos sacerdotes, vel indignos recusandi.* *Cyprian* saith, the people especially have power to chuse worthy Priests and to refuse the unworthy; and a litle after, *fit ordinatio justa & legitima quæ omnium suffragio & judicio fuerit examinata.* Let that ordination bee reputed lawfull and just which hath beene tryed by the judgement and votes of all.

Ado

Adeo autem caverunt sancti patres, ne ullo pacto imminuatur hæc populi libertas, ut cum Synodus universalis Constantinopoli congregata Nectarium ordinaret, id facere noluerit sine totius cleri & populi approbatione &c. Leo magnus, Epist. 89, c. 4.

The holy Fathers (saith he) were so wary, lest this liberty of the people should, by any meanes be lessened, that when the Generall Council be- ing met together at *Constantinople* should ordaine *Nectarius*, they would not doe it, without the uni- versall consent of the Clergie, and of the people, &c.

Graviter commotus est Leo magnus adversus Leo, qui supra. Hilarium, qui projecto Episcopo suo egrotante in e- jus locum sese intruserat, nec Apostolicæ authorita- tis normam servabat, qua precipitur ut sacerdis Ecclesiæ præfuturus, non solum attestatione fidelium sed etiam eorum qui foris sunt testimonio munia- tur, ueq; ullius scandali relinquatur occasio.

True churches, saith *Bullinger*, have power to ordaine Pastors, whether it bee done by the voyces of the whole Church, or by the lawfull judgement of such as are chosen by the Church, and againe. We say that the Apostles did not ex- ecute tyranny in the Church, and that they them- selves alone did not execute all things about ele- ction and ordination, other men in the Church being excluded: for the Apostles of *Christ* ordained Bishops or Elders in the Church, but not with- out communicating their counsell with the Church, yea and not without having the consent

*Bullinger De
cad, 5 sermon
4 page, 98 a
p. 194, a, b,
823, b.*

and approbation of the people.

Lambert, See
Fox. 2. p. p.
1017. a 50. 60.

P. 1009. b, 20.

Lambert saith, *Excommunication* ought to be done (as me thinketh) by the *Congregation* assembled together with their Pastors.

As also he saith, those whom wee call Priests, were chosen not onely of the Bishops, but also with the consent of the people, amongst whom they should have their living (as saith St. Cyprian) but alas for pittie, saith hee, such elections are now banished, & new fashions brought in, which if we should conferre with the forme of Elections shewed of Christ by his Apostle Paul, we should find no small diversitie, but all turned upside-downe.

Peter Martyr
comment. in 1.
lib. Sam. c. 1, 2.
page 69. b.

Peter Martyr tells us, that *Non usurpat sibi tantus Apostolus, ut unus ac solus per seipsum excommunicet, quod tamen Papa & multi Episcopi audent*; So great an Apostle (saith he) doth not usurpe so much to himselfe, that one alone should excommunicate, which yet the Pope, and many Bishops dare do, and a little after, *Periculosissimum esset tantum negotium excommunicationis unius consilio & voluntati permitttere*: It would bee a most dangerous thing to leave so great a businesse to the will and counsell of one man, and therefore he saith further. *Concluditur non absque consensu Ecclesie quæquam excommunicari posse.* It is agreed on, that none can bee excommunicated without the consent of the Church.

P. Martyr loci
Communes
clas. 3. c. 5. page
783. 5. 9. 10.

Tindals obed.
of a Christ. p.
198. a.

No man, saith Tindall, may bee a common Preacher, but he that is called and chosen thereto by

by the common ordinance of the Congregation.

In the *Primitive Church* (saith *M. Lambert*)

Priests were chosen not onely of the *Bishops*, but See Fox 1 P. p. 1009, b. 24.

also with the consent of the people, amongst whom they should have their living. Mr. Fox al-

so saith. *After which time of the Apostles when the Church began more to multiply the elections of Bi-* Fox p. 4. a. 77.

shops and Ministers, stood by the Clergy, and the people with the consent of the chiefe Magistrate of the place, and so continued during all the time of the Primitive church, &c. Let Bishops be chosen

(saith *Charles the Great in his Lawes*) by the con-

sent of the Clergy and people out of the same Charles the great, his lawes c. p. 78.

Diocesse according to the Canons. Bishop *Bilson* Bilson's christ: Subject, page 399.

tells us, That the election of Bishops belonged to the people, not to the Prince in the dayes of

Athanasius. See more of this subject in Bishop

Juell against *Harding*, *Act. 4. divis. 25. p. 210.*

Beadles against *Wadsworth*, p. 140. *Rivets* *Jesuita*

vapulans, p. 83. *Field of the Church*, p. 158. *Coun-*

cell of Trent in Italian, p. 573. In these authorities

cited hither to, you take notice (no doubt) that The word

Ministers are often called Priests, yet I find the (Priest) un-

word (Priest) held improper for the Ministers proper.

of the *Gospell*, by these who follow. *Bullinger* Bullinger: Dec. 5

saith, you shall not find in the new *Testament* Ser: 3. page 87.

the Ministers of the word of God and of *chur-* 2. b.

ches to be called Priests. The new *Testament*

(saith *Fulk*) never calleth the Ministers thereof Fulks defence

Sacerdotes, that is to say Priests, and a little after. of the Transl,

The improper speech of the *Antient writers* (in c. 6.

calling a Minister *Priest*) is no warrant for us. Doctor *Rainolds* disliketh the calling a Minister *Priest*, as you may see in his *Conference*, c. 8. *divis.* 4. page 341. as also Doctor *Field* in his *booke of the Church*, Bishop *Latimer* saith, a Minister is a more fit name for that Office; for the word (*Priest*) importeth a Sacrifice, and *Hooker* tells us, The word (*Priest*) is not now so proper or fit to be used, and is not once used in the new Testament.

Fox 2 page
1324, 2-34.

The reason why this word (*Priest*) and others also are so stroven for now to be restored againe, may perhaps be found out in the *Notes* of the *Remish Testament*, upon the 1. Tim. 6. v. 20. There say they. Let us keepe our forefathers words, and we shall easily keepe our old Faith, let them say Amend-ment, let us say Penance, let them say the Lords Supper, let us say Masse, let them say the Communion-Table, let us say the Altar, let them say Elders, Ministers, let us say Priests, let them say Superintendent, let us say Bishop.

Hookers Eccl.
Polyp. 419.

The Lordlinesse, Ambition, Pompe,

Riches of the Clergie.

D*ic quæso, saith Chrysostome, sericis vestitur Pastor multitudine sequentium & concomitantium circa forum arroganter incedit ? Equo vehitur, &c.* Tell me I pray thee (saith he) is the Pastor clad in silke, with a great traine following and accompanying him ? Goeth he proudly about the Market place, is he on horseback, doth he build houses, having already one to dwell in ? If hee doe these things, I my selfe will reprove him, neither will I spare him, yea I will say such a one is unworthy of the Priesthood.

Chrysost. on the 2. to the Philip Ser. 91

You may read in the History of *Eusebius*, how *Paulus Samositanus* was condemned by a Synode of Bishops at *Antioch*, amongst other things, *Quia in superbiam elatus numerosam catervam satellitum partim precedentium partim subsequentium circum se habuerit.* Because hee being lift up with pride had a great retinue who went before him and who followed him. *St. Austin* saith, *Episcopatus nomen est operis non honoris.* Episcopacy is a name of labour not of honour. *Specula est sonans tibi Episcopi nomine non dominium sed officium.* Saith *Bernard*, *Apostolis interdicitur dominatus ; ergo tu usurpare audes aut dominus,*

Eusebius History.

August. de civitate Dei. l. 19. c. 19.

Bern. de lon. fid. l. 2.

Idem, 12. c. 4.

Apostolatū aut Apostolus dominatū, si utrumque simul habere voles perdes utrumque, and again, Non monstrabant ubi quisquam Apostolorum iua ex sedirit hominum, & stetisse denique Apostolos judicandos, sedisse judicantes, non lego. Dominion (saith St. Bernard) is forbidden to the Apostles, & therefore darest thou being a Lord or Ruler usurp the Apostleship, or being an Apostle usurpe the power of a Ruler, if thou wilt have both, thou shalt lose both, it cannot appeare that any of the Apostles sate ever as a Judge, I read that the Apostles stood to be judged, but I read not that they sate to judge, thus saith St. Bernard, St. Origen tells us, *Qui vocatur ad Episcopatum, non ad Principatum vocatur, sed ad servitutem totius Ecclesie.*

Origen M
Esaiam Hom.
6. in Princ. p.
563.
Hier. ad Sepot.

He that is called to a Bishoprick (saith he) is not called to a Principality, but to the service of the whole Church. St. Ierome saith, *Episcopi sacerdotes se esse noverint non dominos.* Let Bishops know, that they are Priests, not Lords, and againe, *Si quis Episcopatum desiderat bonum opus desiderat, opus non dignitatem, Laborem non delicias, opus per quod humilitate decreascit, non intumescat fastigio.* If any desire a Bishopricke, hee desireth a good worke, a worke not a dignity, a labour not a delight, a worke to keepe him downe by humility, not to make him swell with arrogancie. Bishop Homson also will tell us, That the Apostles had no other Law to governe by but the Law of Christ, which is not coercive, nor imposeth cor-
porall

Homson
Serm. page 69

porall or temporall punishment, either particular or generall upon any crime, but useth onely commination of Hell fire, and eternall torments. And againe, the *Apostles* having no Territories, could have no jurisdiction at all, either in *civilibus* or in *criminalibus*; Neither over the lives, nor over the goods, nor over the bodies of any Christian, and if they had usurped any such Jurisdiction, they should have suffered as Malefactors and Traytors: They were also exempt from all Worldly and Temporall Honour as *Idem*, 70.11. their Master was, except that which vertue procures in the hearts of the people, but that is morall Honour, not civill.

The *Apostles* subjugated the whole world unto them by the meanes of sollicitude and sanctitie of life, all which, St. PETER delivers to the Church, and his successors as hee received them *page 61.* from his Master CHRIST JESVS. And againe, Christ denyed to his *Apostles* all such things as appertained to the perfection of secular Regiment.

Namely, Riches.

Secondly, Power coercive.

Thirdly, Honour and domination, that his Kingdome might not be supposed to bee erected by ordinary meanes, thus farre Bishop *Hawson.*

Neither.

Tindals pra-
ctice of Prel-
page 374. a.

Neither is it possible naturally, saith *Tindall*, that there should be any good Bishops, so long as the Bishopricks bee nothing save Worldly Points and Honour, superfluous abundance of all manner of Riches, and Libertie, to doe what a man listeth unpunished, things which onely the evill desire, and all good men abhorre.

Beca. Sermon, 77, on the Cant. titul, de malis Pastor. in princ. *Bernard* speaking of evill Pastors, saith, *Vnde hanc illis exuberare existimus rerum affluentiam, vestium splendorem, mensarum luxuriam, congeriem vasorum argenteorum & aureorum, nisi de bonis sponse? Inde est quod illa pauper & inops & nuda relinquitur, &c.*

From whence doth this abundance of Riches flow unto them, this sumptuous Apparrell, Luxuriousnesse of their Tables, their Cupbords of gold and silver plate, but from the goods of the spouse of CHRIST? From hence it cometh, that she her selfe is left needy and naked, with a miserable pale, and neglected countenance, this is not to adorne the spouse, but to strip her; this is not to preserve her, but to betray her; not to defend her, but to expose her; not to instruct her, but to prostitute her; not to feed her but to kill and devoure her; so farre *St. Bernard*.

When

When Constantine the Great endowed the Church a voice was reported to be heard from Heaven, saying; *Nunc infusum est venenum Ecclesie*. Now poyson is infused into the Church: this saying is mentioned by Bishop Jewell. *Serm.* p. 79. *Vasquius Contra illustres.* p. 233. n. 8. *Platina in vita Silvest.* l. p. 43. *Rivet. Jes. vapularans.* *Friths* answer to the Preface of Mr. *Moore's* booke. p. 116. we know that the complaint of the Church was *Pietas peperit divitiis, sed filia devoravit matrem*. Piety begot Riches, but the daughter hath devoured the Mother. *Dr. Field* is a witness to this in his booke of the Church. p. 744. *Riveti Ies. vap.* p. 177. another saith, *Non fruitur auro Ecclesia sed destruitur*. The Church is not built up by riches, but *Chrys.* 1 *Tim.* is destroyed by them. *Ego Ecclesie presules* (saith *Chrysost*) *audenter dixerim nil præter viduum, & vestitum habere oportere*, I say boldly (saith he) that the *Prælates* of the Church ought to have nothing but food and raiment. *Habentes viduum & tegumentum his contenti simus*. Having food and rayment let us be contented with it saith the Council of *Antioch*; so also the 4. Council of *Carthage* and the Council of *Paris*. The 4. Council of *Carthage* saith. *Episcopus non longè ab Ecclesia hospitium habeat, vilem suppellectilem & mensam & viduum pauperem habeat, & dignitatis sue auctoritatem fide & vitæ meritis querat*. Let Bishop have his poore Mansion neere to the Church, and let this household

Chrys. 1 *Tim.*

c. 5, Hom. 15.

p. 509

Conc. Ant. T. 6

p. 514. c. 27.

Carth. 4. T. 1.

p. 728. c. 15.

Paris T. 6. p. 2.

329. c. 2. D.

Conc. Carth. 4.

T. 1. p. 728. c.

14. 15.

hold-stuffe be homely, and his Table and dyet poore, and let him seeke to gaine respect and authority by faith and worthinesse of life. St. Hierome saith. *Si Clericus quispiam aliud habuerit præter Dominum, pars ejus non erit Dominus, verbi gratia. Si aurum, si argentum, & possessiones, si variam supellectilem, cum istis partibus Dominus pars ejus non dignabitur, habens victum & vestitum his contentus ero, & nudam crucem nudus sequar.* That is. If a Clergie man possesse any thing else but the Lord, the Lord will not be his portion, as for example, if he have Gold, silver, possessions, variety of household-stuffe, God will not vouchsafe to be his inheritance, if I have food and clothing, I will be therewith content, and being bare I will follow the bare crosse of Christ.

Hier. 2. Ep.
ad Nepot. p. 10.

Possidon de vi-
ta Aug. c. 31.

Possidonius speaking of St. Austine saith; *Clearibus tantum argenteis utebatur, cetera vasa quibus mensæ inferebantur cibi vel testea, vel lignea, vel marmorea erant, using onely silver spoones; the rest of the vessels, in which meate was brought in to his Table, were either, wooden, Earthen, or Marble: Testamentum nullum fecit, quia unde faceret pauper Christi non habuit,* he saith, That St. Austine made no will, because he was poore and had not wherewithall. One saith of Calvin, *Tēstari potest. certe Senatus quam per exigua essent ejus stipendia.* The Senate can beare witnesse what small stipende Calvin had, and yet he was so farre from being discontented with it, that a more ample allow-

calvin vita.

allowance being freely offered him, he obstinately refused it.

Cujus bona omnia, all his goods (his library also being dearly sold, came scarcely to three hundred French Crownes. Let us now heare what *Basil the Great* saith. *Non licere ei, qui prædican-* *Basil. Mag. Mo. di Evangelii munus habet, plus aliquid possidere* *ratl. 76 p. 265.* *quam quæ ad necessarium ipsius usum pertinent.* It is not lawfull for him, to whom the preaching of the word of God is committed, to possesse more then what is of necessary use for his livelihood, and *Zozimen* saith concerning *St. Basil*. *Siquidem horum nihil me excruciare: poterit equidem* *Zozimen. l. 6. c. 16.* *opes non habeo præterquam vestem laceram & paucos libros.* Certainly, saith *Basil*, none of these things can vex me, for truly I have no riches more then a torne garment and a few bookes. Here the testimony of the *Councill of Aquileia*. *Synodus Aquileiensis.* *Quam minime luxuriorint supervacuis opibus præstini Sacerdotes una illa vox Synodi Aquileiensis, cui præerat Ambrosius satis declarat. Gloriosa in Sacerdotibus Domini paupertas.* How little the ancient Priests did abound in superfluity of riches the voyce of the *Councill of Aquileia* (where *St. Ambrose* did preside) doth sufficiently witnesse to it. Poverty in the Ministers of God is a glorious thing. *Dignum est* (saith *Bernard*) *Bernard Ep. 2. T. 2. ad Philconem circa finem.* *qui altario deservit de altario vivat, conceditur ergo, tibi ut si bene deservis de altario vivas, non autem ut de altario luxurieris.*

deniq; quicquid præter necessarium victum & simplicem vestitum de altario retines, tuum non est, rapina est, Sacrilegium est. He that serveth at the Altar is worthy to live by the Altar, it is therefore granted unto thee, that if thou serve well thou shouldst live of the Altar, but not that thou shouldst live luxuriously of the Altar: and a little after. To conclude, whatsoever thou hast from the Altar besides necessary food and simple rayment, it is not thine, it is theft, and Sacriledge, saith *Bernard*.

Wiclif: See *Wiclif* saith, To enrich the Clergie is against the rule of Christ, and that *Silvester* the Pope and *Constantine* the Emperour were deceived in giving and taking possessions into the Church.

Pian: Duarenus l. de sacram. Eccles. 2. *Franciscus Duarenus* saith. *Puto majores nostros satis animadvertisse nihil Ecclesie exitius periculatiusq; esse quam ministrorum ejus nimiam opulentiam, &c.* I think our Ancestors did well observe that nothing is more pernicious and pestilent to the Church then the overmuch riches of the Ministers thereof, which the event (which is not onely the Master of fooles but also of wise and perspicacious men) hath sufficiently taught, saith he.

*Nullum crimen abest facinusq; libidinis ex quo
Paupertus Romana perit.*

Rivet: Res, Va- Let us heare what *Rivet* saith out of *Du-*
pul, 177. *renus. Res ipsa loquitur immensam Principum*
quo

quorundam munificentiam (utcuq; pius esset eorum affectus) tantum virus in Ecclesiam sparsisse ut ex Pixide illa Pandora a poetis decantata non plus malorum inter homines & calamitatum exiisse videatur. Bishop Hooper saith, The Bishops should be reasonably well provided for, and the rest and overplus taken from them and put to some other godly use.

Hoopers Dec.
clar. on the 8.
Command.

When we have appointed the Priest a sufficient living whether in Tythes, Rents or in yearely wages, he ought to be content and to require no more, nor yet to receive any more. As also he saith. The Overseer, because he was taken from his owne businesse and labour to preach Gods word unto the Parish, hath right by the authority of his office to chalenge an honest living of the Parish, as thou maist see in the Evangelists and also in *Paul*, how they would pay him, whether in money or assigne him so much rent, or in Tythes as the guise is now in many Countries was at their liberty. *Bullingers* words are. Let so much of the Church goods as is sufficient be given to the Ministers and Teachers so farre forth as honest necessity requireth. *Saint Jerome* saith. *Negotiarorem clericum & ex inope divitem & ex ignobili gloriosum quasi quandam pestem fuge.* Fly from a Clergie-man, who is a *negotiator*, and who of a poore man is become rich, and of an obscure man is become a man of ostentation, as you would fly from the Plague. King *James* saith, as some Bishops will deserve

Tindals
Prol. on the 5.
booke of Moses
p. 20 a.
Tindals obed:
of a Christ. p.
133. b.

Bullingers 5
Gre: Sermon: 10
p. 1123 a.

Hier. ad Nepot.

K. James his
Basil: down p.
44.

Dr. Barnes,
p. 265.

deserve to be preferred before others, so chaine them with such bonds as may preserve that state from creeping to corruption. Tell mee, saith Dr. Barnes (an English Martyr) yee that be without shame, if you doe sell but your labours, is it not a sore and unlawfull price to sell it so deere? What Bishop can deserve by his labour a thousand pounds by the yeare, and yet some of them have a great deale more, and yet labour nothing at all, how deere would these men sell their labours! If they should be Tankerdbeavers, they would make water dearer then wine. Yet tell mee what labour there is within the Realme that is halfe so deere sold as their idlenesse is? Oh you belly-Gods, did not Christs Apostles take paines and labour about the ministration of the word, and in fulfilling of their office more in one day then you doe in all your lives, and yet it was not lawfull for them more to receive then a living? For our Master Christ said, the workeman is worthy of his meate, so that our Master would that they should receive no more but that was necessary (and a little after) here have you plainly, that if you did labour faithfully and truly in the Gospell you could have but a living thereon, and no Lordly possessions.

Bilsons Christ.
Subiect. p. 501.

Spalat. Episc.
de Repub. Eccl.
cles. l. 9. c. 3.
an. 16, p. 23.

Bishop Bilson saith positively, that the first poyson of Religion was the wealth and pride of Bishops. I will conclude with the Bishop of Spalato. *Dicam ingenuè quod sentio, Laicos pios optimè & laudabiliter facturos, præsertim Principes,* si

*si bonorum Ecclesiasticorum curam susciperent, ut
 supra suadebat Chrysostomus & cupiebat Augusti-
 nus; eamq; totam clericis eriperent, ac inde Eccle-
 siis, clero necessario, & pauperibus ipsi sed fideliter
 consulere, pauperes si quidem ab Ecclesiis jam
 sunt repulsi, melius igitur sub laicorum piorum be-
 ne institutis & rectis confraternitatibus eorun-
 dem gubernarentur, & a little after. Quod si carere-
 mus divitiis, redirent antiqua largitiones, quia e-
 tiam nos Ecclesiastici essemus meliores & virtuti-
 bus conspicii Christianorum liberalitatem erga nos
 excitaremus.* Spalato saith. I will tell you inge-
 nuously that I am of opinion that godly Lay-
 men (especially Princes) should doe very
 well and laudably, if they would undertake the
 care of the goods of the Church (as *Chrysostome*
 did advise, and as *St. Austine* did desire, and
 would wholly take away that care from
 the Clergie, and then that they would
 faithfully provide for the Churches, the
 Clergie, and the poore, for truely the poore
 are now banished from the Churches,
 therefore they would be better ordered under
 well governed Societies of Lay-men. A
 little after, if wee were not rich, the an-
 cient contributions would returne, because we
 Clergie-men should be better & more eminent-
 ly vertuous, and should stirre up the liberality of
 Christians towards us. Wee here see apparent-
 ly how antiquity did not onely finde fault,
 but

but exclaime against the ambition, Lordlinesse, pompe and riches of the Clergie, how they (in their opinions) ought to have nothing but necessities for back and belly, how nothing is more dangerous or pestilent then the Clergies riches, how they are the very poyson, and how in this kind the liberality of Princes hath poysoned the Church, how to enrich the Clergie is against the rule of Christ, how wee should fly from a rich Clergie-man as wee would fly from the Plague or Pestilence, and lastly how it is the advice of some learned Bishops that pious Laymen (especially Princes) should doe wisely and worthily to take the Church goods away from the Clergie, and to provide a competency for them and for the poore. I could wish the maintenance might at the least be competent and rather affluent then indigent, or will you take the advice of a grave Divine, who in a Sermon in print sayes. They (speaking of the Laity) alwaies talke of the poverty of the Apostles, but little remember the liberality of the Primitive Christians who layed all downe at the Apostles feet, let them lay all downe at our feet and then have at them whensoever they please, these are his wordes, but by his leave, though they were laid at the Apostles feet, yet they were to supply the wants of all Christians, as well of the Laity as Clergie, which charity, was afterwards grolley abused, as you shall now understand.

The Temporalities of the Church.

It may be that the originall of the Temporalities of the Church, and of the livings of the Bishops and Cathedrall Churches, was this, That men won to the Christian faith in the infancie of the Church (used upon the motion and perswasion of the Apostles) to sell their possessions and to lay downe their price at their feete, that they might thereby dispend both for the common use of minister and people, and afterwards it was by the successors of the apostles thought more behoovefull, and expedient that instead of selling their possessions and turning them into money, they should assure the lands themselves to the use of indigent Christians, and afterwards, the lands were setled upon the mother or Cathedrall Churches for this common and christian use as a more stable, annuall and perpetuall revenue then money it selfe could be, which accordingly was done, the Bishop being entrusted with the faithfull dispensation and distribution thereof, as appeares in part by Pope Urban the 1. his decretall Epistle about the yeare 226, and therefore the forenamed Pope upon the misemployment of these revenues or sacred stocke (as it should seeme) doth againe and againe urge the story of *Ananias* and *Sapphira*, as a fearefull caution against the diversion of these Revenues to other uses, concluding thus: *Hæc igitur fratres quæ Ananias & Sapphira passi sunt, valde cavenda*

F

sunt,

Bimus T. 1.
Concil. p. 105.
c. 1. D. caranza
summa Concil.
page 9, & 10.

sunt et timenda, quia res Ecclesie non quasi propria sed ut cōmunes & domino oblata cum summo timore non in alios quam in prefatos usus sunt fideliter dispensanda ne sacrilegii reatum incurrant qui eas inde abstrahunt ubi tradite sunt, ne pœnam et mortem Anania et Sapphira incurrant et quod peius est Anathema, maranatha fiant &c. Let them (saith he) take heed and beeware of the sufferings of Ananias & Sapphira: for the Church goods are not to be disposed of as ones own proper goods, but as goods given to the Lord for common use; and are not to bee dispensed to any other uses, lest they bee guilty of sacriledge who withdraw them from those uses for which they were delivered up, and lest they incurre the punishment and death of Ananias & Sapphira, and, which is worse, become *Anathema Maranatha &c.* yet it seemes this faire and full warning tooke no great effect: for Bishops could not be thereby drawne to the faithfull dispensation of Church goods, and therefore to prevent this mischief it was decreed by severall Canons of Councils that these Church goods should bee divided into 4. parts (some few Canons makeing mention of 3. parts onely) one part should bee for the inferiour Clergie, a second for the poore, the 3. for the reparation of Churches, the 4. for the Bishop to maintaine hospitaliry. *Cum quorundam cupiditate & pravis studiis nascerentur mala exempla Ecclesie redditus in proprios usus transferre cœperunt, ut videre licet. Quocirca ad*
hec

hæc vitia corrigenda, compositi sunt Canones, qui Ecclesiæ neditus in quatuor partes diviserunt quarum unam assignarunt clericis, alteram pauperibus, tertiam Ecclesiis reparandis, quartam Episcopo & familia ejus propter hospitalitatem ut reperitur in Iure canonico. causa 12. Quest. 2. capite Mos est.
 And therefore *Simplicius Bishop of Rome*, about the yeare 471. in his third Epistle, to two Bishops, *Florentius* and *Severus* presseth it, *Sub periculo ordinis*, that they be content with one only fourth part for themselves; Here follow those few Canons of Councils, which I am able to muster us (we doubt amongst many others) which provide for the division of Church-goods into 4 parts.

[*Concil. Rom. tempore Silvestri. 1. Binus.*

Ti. p. 318 can. 4

Concil. Aurelian. 1. T. 3. p. 722 can. 7.

Concil. Bracar. 1. T. 4. p. 422 can. 25.

Caranza. p. 180.

Concil. Toletan. 16. T. 5. col. 1. E. p. 436.

The
Councils. } *Concil. Mogunt. T. 6. p. 435. can. 10.*

Concil. Wormat. T. 6. p. 694. c. 7.

Concil. Nametense T. 7. p. 160. c. 10.

Tom. 3. Concil. p. 582. col. 2. b. Epist. 3

Simpl. Papæ.

[*T. 5. Concil. p. 453. Epist. 5. Greg. 2. pp. Fox p. 5. 12. 74:*

Those goods, saith *M. Fox*, which were so given to the Church by those *Ancestors*, they were neither so given nor taken to serve the private use taking no pains of certaine Church-men, but rather to serve the publick subventions of the needy, as is contained in the canonick institutions by the *Emperor Lodovicus Pius*, set forth in the yeare 830. the words

be these. *Res Ecclesie voto sunt fidelium, pretia peccatorum & patrimonium pauperum*, The goods of the Church are the vowes and bequests of the faithfull, prices to ransome such as be in captivity or prison, and patrimonies to succour them with hospitalitie that are needy. *Viros sanctos* (saith Prosper) *Ecclesie res non vendicasse ut proprias, sed ut commendatas pauperibus divisisse constat*. That is, Holy men tooke not the goods of the Church as their owne, but distributed them, as given and bequeathed to the poore. St. Austin saith, *Si autem privatim quæ nobis sufficiant possidemus, non sunt illa nostra sed pauperum, quorum procuratorem quodammodo gerimus, non proprietatem nobis usurpatione damnabili*. If we enjoy in private that which is sufficient for us, the rest which are in our custody are not ours, but belong to the poore. Ambrose tells us, *Possessio Ecclesie sumptus est egenorum*. Bishop Carleton also acknowledgeth that the Temporalities were not given for the Bishops alone, but for the inferiour Clergie, the poore Christians and strangers, and for repayres of Churches: Melancton mentions these Canons also. *In veteribus Canonibus constitutum est* (saith he) *ut opes Ecclesie in quatuor partes collocatæ sint, tamen videmus multis jam seculis longæ alium esse usum opum Ecclesiasticarum, & spes non est tale seculum aureum unquam fore ut illa iusta distributio canonibus sancita restituatur*. You see he complaines of the robbery, but despaires of restitution. See more concerning the use of Ecclesiasticall goods, *Spalatens. de*
re.

August, ad Bonif,

Melancton ad Daniel,

Repub. Christ. l. 9. c. 4. and concerning the abuse of them, *c. 15.* See also the History of the Councill of Trent, in *Italian*, p. 563. So wee see continuall claime, as it were, hath bin made in the behalfe of the Parish for their Church, and of the poore for their part, and of the Minister and people for their 4th part allotted to maintain for them guides to heaven. It were good to know what is become of these goods, and whether Bishops and Cathedrall Churches have them not in their possession, and not onely the Temporalities of the Church, but also their meddling with the state Temporalities too (which you shall now see) was alwayes utterly disliked.

The Clergies meddling with secular Offices and affaires.

To begin with the Canons (called the canons of 7 Apostles) *Episcopus aut Presbyter, aut diaconus nequaquam seculares curas adsumat sin aliter; ejicitur.* Let not 7 Br, Priest or Deacon at all, take upon him any secular affairs, but if he do, let him be put out. *Nullus clericus vel diaconus, vel Presbyter propter causam suam quamlibet intret in curiam, & si quis clericus in curiam intret Anathema suscipiat nunquam rediens ad matrem Ecclesiam.* Let no Clarke, Deacon or Priest upon any occasion come to the Court, but if any doth, let him be *Anathema*, and never let him returne again to the bosome of the Church. *Ne Episcopi aut clerici rebus se politicis implicent, aut predia aliena conducant,* saith the councill of Chalced: That is, Let not the Bishops nor other Clergy encombe themselves with state affaires, or take land to farme.

Canon Apost.
7. T. 1. Cor.
al. page 6.

Synod. Nicen.
& Constantin.

synod. Chalced.
Caranza
Summa Con.
page 140.

Conc. Carth.
1. T. 1. c. 6. p.
565. 566. 6 Sy-
nod. Constant.

*Clerici actus secularium vel procuraciones non sus-
cipiant.*

*Episcopis non competit Ecclesiastica aut politica
eminentia.*

Concil. Lat. T
7. p. 81. 1. c. 18

*Sententiam sanguinis nullus clericus dicet vel
proferat, sed nec sanguinis vindictam exerceat aut
ubi exerceatur interfuit. Let no Clergy man either
counsell or pronounce any sentence concerning blood,
neither let him exercise any punishment concerning
blood, or bee present where any such sentence or pu-
nishment is exercised.*

Conc. Chalced.
occum. 4. p. 2.
Ad. 15. T. 3.
p. 441. c. 3.

*Decrevit sanctum hoc magnumque Concilium
nullum deinceps non Episcopum, non clericum vel
monachum, aut possessiones conducere, aut negotiis
secularibus se immiscere, prater papillorum (si forte
leges imponant) inexcusabilem curam. This great
and holy Council hath decreed, that no Bishop,
no Clarke, no Muske, shall either take Land to
farme, or meddle with secular businesses, except
the most inexcusable care of the gardianship of
wards (if it fall out that the Lawes doe impose it
on them)*

Alex. 3. ad A.
cliep. Cant. T
2. p. 73. Con.
London 2. T.
7. p. 34. 661.
Col. 1. T.

*Iulemus sub interminatione Anathematis ne quis
sacerdos officium habeat vicecomitis vel prepositi
secularis nec agitare iudicium sanguinis, we com-
mand under the penalty of Excommunication,
that no Priest take upon him the Office of a vi-
count or Sheriffe, or any secular office. Nor to
exercise any judgment concerning blood. So also
in a Canon of a Council of Lateran di-
rected to the Arch. bishop of Canterbury. Clericis
in sacris ordinibus constitutis iudicium sanguinis
agitare*

Append. Conc
Lat. 3. T. 7. c.
4. p. 732.

agitare non licet, ne aut per se truncationes membrorum faciant aut judicent referendus, quod si quis tale quid fecerit, honore privetur & loco.

Episcopus nullum rei familiaris curam ad se revocet, sed ut lectioni & orationi, & verbi predicationi tantummodo vacet. Let not the Bishop trouble himselfe with his household cares, but wholly imploy himselfe in reading, praying and preaching: Heare the Counsell of Clem. 1 To a Bishop, *Te oportet summo studio niti ut omnes vite hujus occupationes abjicias, &c.* It behoveth thee (saith he) to be very carefull to abandon all the occupations of this life, that thou be not a surety, not an Advocate, & that thou bee not found imployed or involved in any other temporall or worldly businesse; for Christ will not now have thee to be a Judge or a Solliciter of secular affaires, lest thou being choked with these present cares, canst not attend the preaching the word of God, &c. *Clericus iustitiarum principis secularis deponendus est pro eo quod officio clericali neglecto studiis & potestatibus se immisceat.* Cyprian tells us, *Iam pridem in Concilio episcoporum statutum est, ne quis de clericis & Dei ministris tutorem vel curatorem Testamento suo constituat, cum singuli divino sacerdotio honorati, & cuncti in clericali ministerio constituti non nisi altari & sacrificiis deservire, & precibus, & orationibus vacare debeant, scriptum enim est nemo militans Deo implicet se molestiis secularibus ut possit placere ei cui se probavit.* 2 Tim. 2. He saith That long since it is decreed in a Councill of Bishops

Conc. Carth. 4
Can. 20, T. 1.
p. 718.

Epist. Clem.
p. 1, ad Episc.
T. 1, Conc. p.
33, 7, C. 1 E.

Decretal. l. 3
titulo 50, c. 4.

Cyprian Epist.
6.

Bishops, that no Clergy man or Minister of God should be Overseer of wills & Testaments, since all those who are honoured with the holy order of Priesthood shall wholly attend at the altar, and shall bee busied in prayers and oraisons; for it is writtē, *No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him, who hath chosen him* not be a souldier, 2. Tim. 2. Therefore saith Ambrose, *Ecclesiasticus Deo se probet, ut huic devotus officium impleat quod spondit, in Dei rebus sollicitus, in seculari negotio alienus.* Let the Clergie man approve himselfe to God, and bee devoted to the performance of the dutie he hath undertaken, let him bee sollicitous in Gods worke, and a stranger to secular businesse. Let me not forget the sad story of a Deane of Pauls, who (in Hubert the Arch-Bishop his time) was Treasurer of England, & thereby grew very rich, and lying upon his Death-bed, made his will as followeth. *Lego omnia bona mea domino Regi, corpus Sepultura; animam vero Diabolo,* I bequeath (saith he) all my goods to my Lord the King, my body to the Grave, my soule to the Diuell, and so expired, the King commanded that his body should be carryed in a cart & cast into the River, the Author giveth this reason for his setting downe such like Examples to it, to terrifie the Clergy from meddling with tempoall Offices and affaires, the story is well worth the reading at large.

Ambrose in
2 Tim. 2.

Antiquitates
Britannicæ, p.
150, 181, 6, 18.

We

We read that *Philip de Valois* King of France put all Clergie men from the Parliaments, *se e-*
nim dixit non posse bona conscientia pastores ani-
marum curam gerentes avocare a tam ardua cogi-
tatione, He said he could not with a good consci-
 ence call away Pastors which had the charge of
 soules from so hard a taske.

Et his clerici nihil commune cum publicis asti-
onibus, vel ad curiam pertinentibus cujus corpori
non sunt annexi habere debeant, difficile enim est
ut unus homo duorum vicem sustineat. Text: in
 l. 17. c. eod.

Et turbatur opus Dei si clerici temporalibus se L. 9 f. de po:
immisceant; Gods worke is disturbed if Clergie-
 men intermeddle with temporall affaires.

Let us heare what some of our English Apo-
 stles and Martyrs say, Christs Vicars (saith *Tindals pract.*
Tindal) which minister his Kingdome here in
 his bodily absence, and have the oversight of his
 flock may not be Dukes, Lords, Knights, Tem-
 porall Judges, or any temporall Officer (and a
 little after) wherefore the Officers in Christs
 Kingdome may have no temporall Dominion
 or Jurisdiction, or execute any temporall autho-
 rity or Law of violence, I meane not (saith Bi-
 shop *Latimer*) that I would have Prelates Lord
 Presidents, nor that Lord Bishops should be
 Lord Presidents; and though it is said *Presunt,*
 it is not meant that they should be Lord Presi-
 dents, the office of a Lord President is a royall

Bishop *Latimer*
 mers 5 Sermon
 before the Ka
 p. 61. b.

office, and it cannot be that one man shall well discharge both.

*Jewels Apol. p.
2, p. 309.*

The old Canons of the Apostles (saith Bishop *Jewell*) commanded that Bishop to be removed from his office which will both supply the place of a Civill Magistrate and also of an Ecclesiasticall person.

*Jewels Apol. p.
522.*

Where *Harling* maintaineth that an Ecclesiasticall person may use a civill office without care, and so neither deceive himselfe nor those that heare him. Bishop *Juell* setteth downe upon the margent, *Fond and foolish*, as though the Bishop may have the temporall sword, and execute a temporall office without worldly care.

*Bishop Hooper
on the 8.
Command.*

Our Bishops (saith Bishop *Hooper*) have so much wit that they can rule and serve (as they say) in both states, *viz.* in the Church and also in the civill policy, when one of them is more then one is able to satisfie, let him doe alwaies his best diligence, if he be so necessary for the Court, that in civill causes and giving of good counsell he cannot be spared, let him use that vocation and leave the other, for it is not possible he should doe both well, and a grear oversight it is of the Princes and high powers of the Earth, thus to charge them with two burthens. It is both against Gods lawes and Mans, that Bishops and Clergie men should be Judges over any Subjects within this Realme, for it is no
part

*His Apol. civ-
ilised.*

part of their office, they can doe no more but preach Gods word, and minister Gods Sacraments, and excommunicate such as Gods lawes pronounce to be excommunicate, who would put a sword into a Mad-mans hand?

Tindall saith, Is it not a shame above all shames and a monstrous thing, that no man should be found able to governe a wordly Kingdome, save Bishops and Prælates that have forsaken the world, and are taken out of the world, and appointed to preach the Kingdome of God. *Tindals Obed. of a Christ. sc. 24. Col. 1.*

One Bishop (saith he) keepeth the Privy Seale, another the Great Seale, the third is Confessor, that is to say, a Privy Traitor and secret Judas, he is President of the Princes Counsell, he is an Ambassadour, another sort of the Kings secret Counsell, woe is unto the Realme where they are of the Counsell, as profitable are they verily unto the Realme with their Counsell as the Woolfe unto the sheepe, or the Fox unto the Geese. *Idem p. 152. col. 2.*

Bishop *Latimer* saith; The Prelates are occupied in the Kings matters, some are Ambassadours, some of the Privy Counsell, some to furnish the Court, some are Lords of the Parliament, some Controllers of the Mint: well, well, is this their duty, is this their Office? is this their calling? *Bishop Latimer Sermon: 4. at Pauls p. 196.*

I would faine know who controles the Divell at home in his Parish whilst hee controleth the Mint, if the Apostles might not leave the office of preaching to the Deacons, shall one leave it for minting, and a little after, *England*, I speake it to thy shame, is there never a Noble man to be a Lord President, but it must be a Prelate? Is there never a wise man in the Realme to bee a Controller of the Mint? I speake it to your shame, if there be never a wise man, make a Waterbearer, a Tinker, a Cobler, a Slave, or a Page Controller of the Mint; make a meane Gentleman a Groome, a Yeoman or a poore Begger President. *And a little after he saith*; It is a slander to the Noblemen as if they lacked wisdom and learning to be able for such offices, or else were no men of Conscience, or else were not meete to be trusted for such places, besides a Prelate hath a charge and care otherwise, therefore he cannot discharge his duty to bee a Lord President too.

We here see the severity of Antiquity that would not allow the Clergie to be as much as overseeres of Wills and Testaments (though a most charitable office) nor admit them to lurke, no not to looke into the Court, much lesse to be judges, Privy Counsellours, or to sit in Parliament, we see a woe pronounced to the land where they are called Lords, that they are no more profitable to the land with their Counsels then the Woolfe is to the sheepe, how to put a
Tem-

porall imployment upon a Clergie-man is to put a Sword into a Mad-mans hand, how a slave, a Begger, a Tinker, a Cobler is thought fitter to be a controller of the Mint, Lord President of the like then a Clergie-man, you see how it is reputed to be a shame, a scorne to the Nobility, as if they were unworthy, unable, or not conscionable enough to beare such offices, and is it not so for the Gentry too? Doth not a grave Divine in a Sermon in print seeme not much to dislike this description of a Gentleman? to it, A Gentleman is a beast, that rideth on a Beast, who carryeth a beast on his fist, he followeth Beasts and Beasts follow him, so that certainly they doe not thinke such Beasts fit to beare office in a Common-wealth, yet they themselves would have to doe with Temporall affayres but would not have the Laity, perhaps not the Prince nor Parliament to meddle with Spirituall matters, but the Authors that follow were of another mind.

Princes and Parliaments authority to meddle with matters of Religion.

Eleutherius Bishop of Rome about the yeare 170. in his Epistle to Lucius King of this Island, *Rex Dei, vicarius est in Regno suo*, the King is Gods Vicar in his owne Kingdome. *Fox p. 8. c. 6. supra p. 11. am. p. 11. p. 11.*

Bishop Bilson saith, That the Kings and Princes before Christ that subverted Idols and reformed

formed Religion in their Realmes relied on their Princely power and zeale for the doing of that service, and not on the Ceremoniall and sententiall Acts and Decrees of Priests and Prophets. The Christian Princes, take which you will, that first received and after restored the faith in their Empires and Kingdomes, tyed not themselves to the voyces and suffrages of the Clergy that were in present possession of the Churches, but oftentimes removed them without Counsell or consultation. You may doe well to correct, *St. Paul* where he saith; *Faith commeth by hearing, and hearing by the word of God,* and to adde *Faith commeth by judiciall cognition and competent jurisdiction* of such as have legall meanes to deliberate and pronounce of God and his truth, and a little after, why then restraints you truth to the assemblies and sentences of Popes and Prelates, as though they must be gently intreated and fairly offered by Christ, before he might attempt or should expect to recover his owne? And againe. Call you that order where Christ shall stand without doores till your Clergie consent to bring him in? And againe, May not the Prince and people imbrace those Lawes which GOD hath made whosoever say nay? What if some Bishops will not agree, they shall, must the Prince and the people cease to serve God till the Clergie be better minded? The case betweene the Clergie and the Laity in the first Parliament of her Majesties raigne (*Queene Elizabeth*) was whe-

whether God should be served according to his word, or according to the devices and abuses of the *Roman Church*: the Prince as also the Nobles and Commons submitted their consents to the word of God, the Bishops refused; The foundation of the Lawes of our Country being this that what the Prince and the most part of her Barons and Burgeffes shall confirme, that shall stand for good, there was no disorder, no violence offered in that *Parliament*, and yet further. *The Bishops must teach leaving alwaies this liberty to the Prince and people to examine their Doctrine and avoyd their errours, and if they teach not truth, the Prince and people may repell them as that Parliament did;* and afterward p. 541. Claime you Bishops that interest and prerogative that without you nothing shall be done in matters of Religion by the Lawes of God or by the liberties of this Realme. By the Lawes of the Land you have no such Priviledge, *Parliaments* have beene kept by the King and his Realme, the Clergie wholly excluded and yet their Acts and Statutes good, and when the Bishops were present, their voyces from the Conquest to this day were never negative, by Gods Law you have nothing to doe with making Lawes for Kingdomes and Common wealthes, you may teach, you may not command, perswasion is your part, compulsion is the Princes, if Princes embrace the truth you must obey them; if they pursue truth, you must abide them. By what authority then
claime

claime you this Dominion over Princes, that their lawes for Religion shall be voyde unlesse you consent? so farre this learned Bishop.

Bishop Jewels Defence 6 p. 1. c. 2. Divis 1. p. 644. Bishop Jewell saith. In a Parliament solemnly holden by Edm. 1. at St. Edmondsbury the Archbishops and Bishops were quite shut forth, and yet the Parliament held on, and good and wholesome lawes were there enacted, the departing or absence, or malice of the Lords Spirituall, notwithstanding, in the writ it is so. *Habito Rex cum suis Baronibus Parlamento & clero excluso Statutum est.*

See more of Ecclesiasticall causes debated in Parliament, in *Jewels Apol. 6. part. c. 2 Divis. 1. p. 640.* and of the Temporal power meddling in matters of Religion. *Carletons Jurisdic. Regal. Episc. Papal. p. 24.*

Pareus ad Rom. p. 1236. Pareus tells us, *Magistratus est custos Religionis*, see more of this Subject. *Pareus Quest. Teolog. p. 76.* Rainolds conference with Hart. p. 670.

Cuneus Res. pub. Habr. p. 392. Persape (saith Cuneus) *Spiritus divinus Reges Principesq; & duces populi sacerdotes appellat quia Ceremoniarum ad eos religionumque cura & tutela pertinet.* The Spirit of God (saith he) doth very often call Kings and Princes, and the Leaders of the people, Priests because the custody & care of Ceremonies, and of Religion belongs to them.

Vasq; Cóntra
illustres p. 124.
nu. 27.

Optatus con-
tent, Parmen
1.4.

August, 50
Hornil:

*Quis sibi utrumque audeat assumere ut unquam sit
ipse & accusator & Iudex? Who dares assume to
himselfe to bee both an Accuser and a Judge? saith
St. Austin.*

That famous Lawyer Sir Edward Cooke saith, *juramentum in propria est inventio diaboli ad detrudendum animas miserorum in infernum.* The Oath *ex officio*, saith he, is an invention of the Divell, to cast the soules of miserable people into Hell.

Let the Judges,saith *Tindall*, judge and condemne the trespasses under lawfull witnessses, and not breake up into the consciences of men,after the example of *Antichrists* Disciples, and compell them either to forswear themselves by the *Almighty God*, and by the holy *Gospell* of his mercifull promises, or to testifie against themselves, which abomination our Prelates learned of *Caiphas*. *Mat. 26.* saying to Christ, *I adjure or charge thee in the name of the living God, that thou tell us whether thou be Christ the Sonne of God.*

I warned the Judges, faith he, that they take not
an example how to minister their offices of our Spi-

H... ritually.

ritualty which are bought and sold to doe the will of Sathan, let that which is secret abide secret, till God open it, which is the Judge of secrets, for it is more then a cruell thing to breake up into a mans heart, and to compell him to put either soule or body in jeopardy, or to shame himselfe. If *Peter* that great Pillar for feare of death forsooke his Master, ought we not to spare weake consciences?

*Lambert see
Fox. p. 2. p.
1922. a. 50.*

If Judges (saith *Lambert*) sometimes not knowing by any due prooffe, that such as have to doe afore them are culpable, will enforce them by an Oath to detect themselves in opening before them their hearts, in this so doing I cannot see that men need to condescend to their requests, for it is in the Law thus. *Nemo tenetur prodere seipsum*. No man is bound to accuse himselfe.

See more against the Oath *Ex Officio*. *Fox. p. 625. edit. 1570.* also *Fullers Argument*.

whether things consecrated may be alienated.

Certainly common sense and right reason will prompt every one to believe, that this proposition, whatsoever is consecrated cannot be alienated, must admit of some limitations and restrictions, else these and the like absurdities will follow. First that not onely all Abbyes, Priories, and Nunneries, but perhaps all the rest of this Kingdome too shall bee swallowed up by the Clergy or by some charitable uses, for it is credible that there is scarce any part of it but at one time or other hath since the beginning of the world beene given to some superstitious or pious or charitable use, if the truth in that kind could appeare, and so they must have all. Secondly if any Church out of ignorant zeale should transference 9.

parts

parts of all their lands and profits to the maintenance of Church-officers, all the rest of the common wealth must ever after content themselves with the 10. part for their maintenance, and may never without sacriledge recall any of the 9. parts, though by common consent, so if a particular man having many children, or being out of hopes of any should give all his lands from them to maintaine a divinity lecture of any other such pious use, and after by *Parliament* his lands should be restored to him, he might not without sacriledge imploy any part thereof for the maintenance and preferment of his children, or in case two Parish Churches should be almost *contiguous* or neere together and one of them aloane of capacity enough conveniently to receive all the Parishioners of both Parishes, and both the livings be but a sufficient maintenance for one Minister, and the Parishioners so poore that they cannot repaire both Churches, the two Parishes may not in this case be by the State united and one of the Churches be pulled downe or turned into a dwelling house, by these few as by a patterne one may judge of the whole piece, and conclude that the former proposition must necessarily admit of some distinctions or limitations. *Quere*, Whether it may not be meant of things consecrated by the expresse Law of God for his service in the Sanctuary, and of some of those things one might not so much as eat of, much lesse devoure or alienate in whole or in part, not onely in regard of injury done to Gods Priests, and the disappointment of Gods service, but also of the profane violation of the holy typs; for it were as if one should give the sacramentall bloud to dogs, but mens consecrations under the Gospel seem to be of another nature, & there

is a great difference betwixt a voluntary consecration whereby one freely gives away his owne, and a legall imposition & taxation, wherby a multitude set down a rate or proportion for every man, besides may not things be consecrated for Gods service, for ever absolutely and without all exceptions, or for ever respectively, if things ever continue in that state, else to be repealed and changed, as occasion shall require; for is it not an inseparable property of Gods Lawes and statutes onely to be unalterable and unrepealable? *May not one be said to alienate things consecrated under the Gospell divers wayes.* 1. He who for his own gain treacherously withdrawes or purloines things consecrated, Secodly, who alienateth or diminisheth by force that which was consecrated. Thirdly, they that alter the maintenance of Gods worship to the hindrance thereof. Fourthly, they that legally alter it by adding or detracting to make it more convenient for the present times, and that by Parliament. Fifthly, they who make use of such alterations, as cōmon consent hath confirmed, to wit, who pay tithes, or any other maintenāce of the Ministry, just as the law hath appointed it, the three first may (I beleeeve) be under the danger of sacriledg, but not the two last. Besides it may be meant of things consecrated onely to a right end, that is to the maintenance of Gods true service not of superstition; for my part, I think it is not in mans power, but in Gods onely, so to consecrate any thing, which of its owne nature is of common use, but that it may without sin be diverted from holy to common use again by the state; *Doe not many of those reverend and renowned testimonies, which I have before produced in the title of the Riches, &c. of the Clergie, advise Prin-*

ces and states to take away the superfluities of the Clergy , so that they hold that things consecrated by man, may be alienated, as also by consequence fore-mentioned, those clouds of witnesses who joyntly enveigh against the riches of the Clergy, holding thē to be the bane and poyson of the Church, doe imply they may be taken away ; for shall we willingly suffer the Church to be poysoned, and doe not as many dye of *Plethories*, as of *Consumptions* ? Shall it be a sin in the state, if they adde not to the maintenance of the Ministry, when it is too little, and shall it bee also a sin in them, if they take away when it is too much ; Or if they do but apportion somewhat more equally that maintenance, which is already establisshed, either by altering the precincts of Parishes, or by any other way, for the Clergy will not dare to say, that the division of Parishes is *Iure Divino*, and thereby lop the most luxuriant livings, and supply the most penurious ? I will instance in some few authorities, allowing alienations of consecrated things in some cases.

Covervias saith, *Laicis de Ecclesia bene meritis an-* Cover. T. 2.
te Concil. Lateran. obtentum fuit ut decime a Prala- p. 90. n. 5.
tis perpetuo in feudum concederentur.

Donatio facta Ecclesie nativitate filiorum revoca- Idem T. 2. p.
tur quoad legitimam, sed non quod totum, hæc est com- 104. N. 5,
munis opinio.

Res Ecclesie
sunt dupli-
cis generis.

- 1. Quæ non deputantur ad altaris mini- Idem T. 2. p.
sterium nec ad cultus Divini celebratio- 190. n. 8,
nem, ut domus, prata, vineæ &c.
- 2. Quæ ministerio & cultui Divino
sunt destinata, ut vasa, vestimenta, calices
& Similia.

Priores res alienari possunt ad utilitatem Ecclesie
præmissa canonica solemnitate.

T. 2. p. 192.
v. 1.

Causa præcipua ad alienationem rerum Ecclesie, etiam earum quæ ministerio divini cultus destinantur est ad subveniendum pauperibus, ne frigore seu fame pereant, & ad redemptionem captivorum, non tantum ad alendum proprios parochianos, sed ad exterorum alimenta & redemptionem.

Augustinus.

St. Austine saith. Quam laudabile factum sancti Aurelii Carthaginensis Episcopi, quidam enim cum filios non haberet nec speraret, res suas omnes, retento sibi usufructu, donavit Ecclesie, nati sunt ei filii nec opianti, reddidit Episcopus ea quæ donaverat, in potestate habebat Episcopus non reddere, sed jure fori non jure poli.

Possidon. de
vita Augustini
c. 24.

Ambros. 1. 2.
Offic. c. 24.

Laudatur Augustinus a Possidonio quod vasa dominica frangi & conflare jubebat propter captivos & quæ plurimos indigentes quibus ea dispensabat, quod idem author dominum Ambrosium fecisse commemorat. Hieronymus multum laudat Episcopum qui sacra vasa in pauperum erogavit alimenta, & templum Dei spoliavit ne deesset pauperibus.

Weemes 2. vol.
p. 152.

Weemes saith. The devouring of holy things, Pro. 20. 25. is a ceremoniall appendix of the 8. Commandement.

If cōsecrated things may not be alienated, how may consecrated persons be alienated, that is employed in secular offices and affayres?

The quotations contained in this little pamphlet, have without any help bin huddled up in haste, & therefore likely not without some mistakes, & the summe of all is, That since a testimony against ones selfe is held to be the strongest, and Clergie men are onely (as it were) called in as witnesses in Clergie matters, since

so many Councils, ancient Fathers, & moderne renowned Bishops, Doctors, and holy Martyrs here alleaged (besides no doubt a world of others, which a learned pen might adde, and all those famous forraine testimonies, and no small store of our own, which I purposely omit) since I say these doe dislike as it were with disdain and detest Pluralities, non-residency, unpreaching Prelates and Ministers, Lordlinesse, Ambition, pomp, riches, Dominion in the Clergie, as also their intermedling with Temporall offices and affayres, and complain & fulminate against those, who wrest the temporalities of the Church from their proper imployment, since also the secular power may have cognizance and jurisdiction in things belonging to Gods worship, and that things consecrated, dedicated or given to pious uses by man, or by the State may be alienated or altered, or better regulated and apportioned by the State againe, what a perversenesse, an injustice, an impiety is it for any to require the pious industry of this Parliament (in providing against these aberrations) with destructive derogations, and invective obloquies, whereas (except their owne interests doe infatuate them) they cannot but be convinced of the laudableness of the undertaking. *Nolunt credere & tamen non credere. nesciunt.*

A Character of some of the Reformed Religion mentioned in this booke, who perhaps are not so well or generally knowne.

Thomas Beacon a man of great vertue and learning who suffered great persecution in Q. Maries time.

Mr. Bradford an excellent Martyr, who sealed his Doctrine with the shedding of his blood commended by Bishop Ridley thus, Mr. Bradford a man by whom

(as

*Ridlyes Letter
to Mr.*

as I am assuredly informed, God hath and doth work
wonders in setting forth his Word.

Fox, p. 198 r. b.
30. 983. 2. 1.

William Tindall a true Martyr of God, who may
well bee called the *Apostle of England* in this our lat-
ter age, he first translated the new Testament into En-
lish, he wrote divers bookes, & it cannot be spoken what
a doore of light they opened to the eyes of the whole En-
glish Nation, which before were many yeares shut up in
darknesse, thus Mr. Fox.

Bullinger called by *Pantaleo* one of the Fathers of
the Gospell, whose decades and Sermons being tran-
slated into English, were set forth by publick autho-
rity in Queen Eliz. her time, to be read either privat-
ly or publickly, as appeares in the Preface.

Fox p. 1095. b
50.

John Lambert a worthy Martyr of God, whose an-
swers to the Articles against him, containe great
learning.

Mr. Leaver a Preacher before King Ed. 6. was
banished in Queene Maries time.

Peter Martyr brought into England by King Ed.
6. and made Divinity lecturer in Oxford. Sleydan saith
of him, that he was a man exceedingly beloved for his
sincere judgement, his great mildnesse and modesty,
and for his incomparable learning.

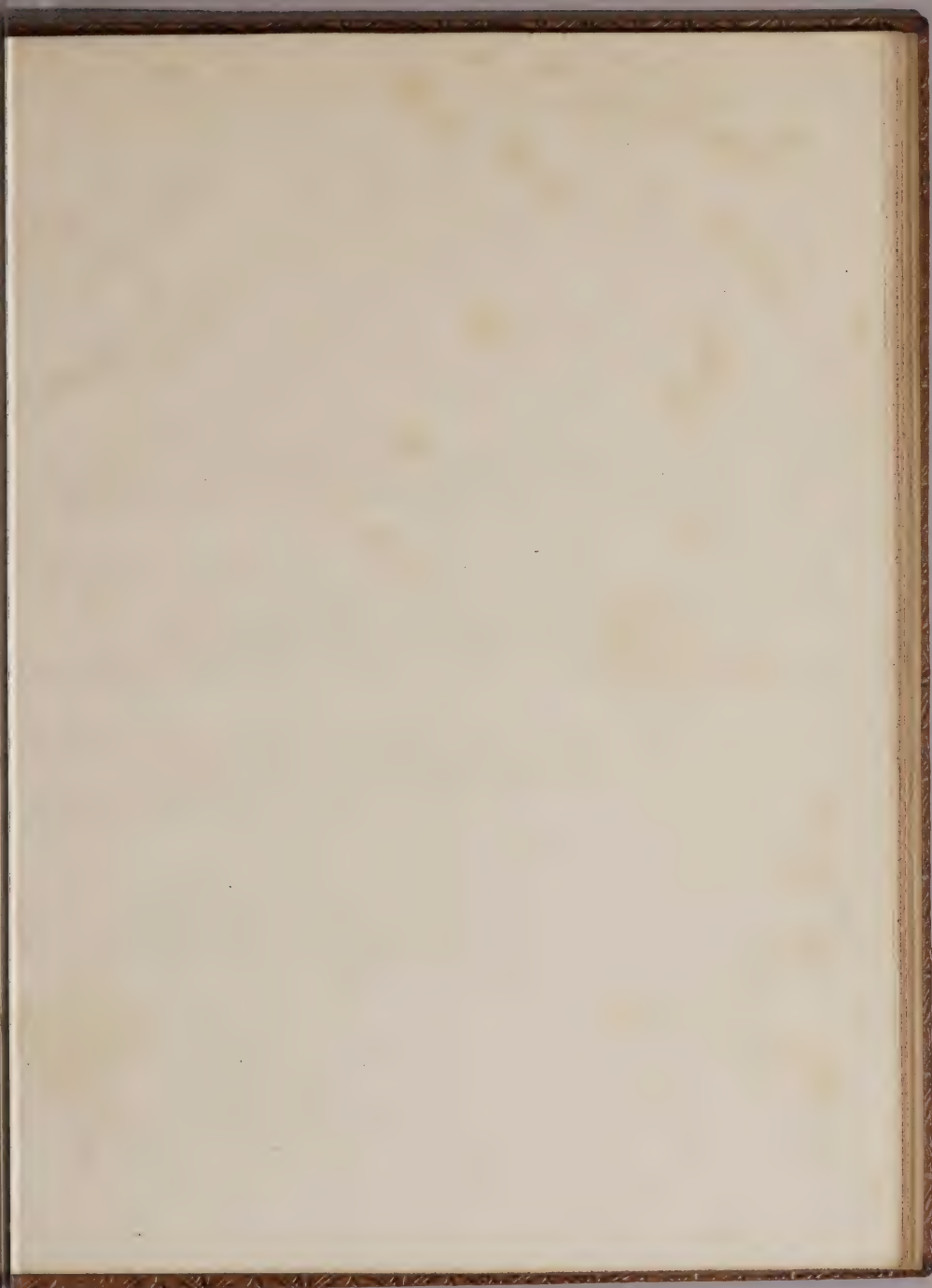
Fox p. 1. p.
1266. 2. 86.
b. 8.

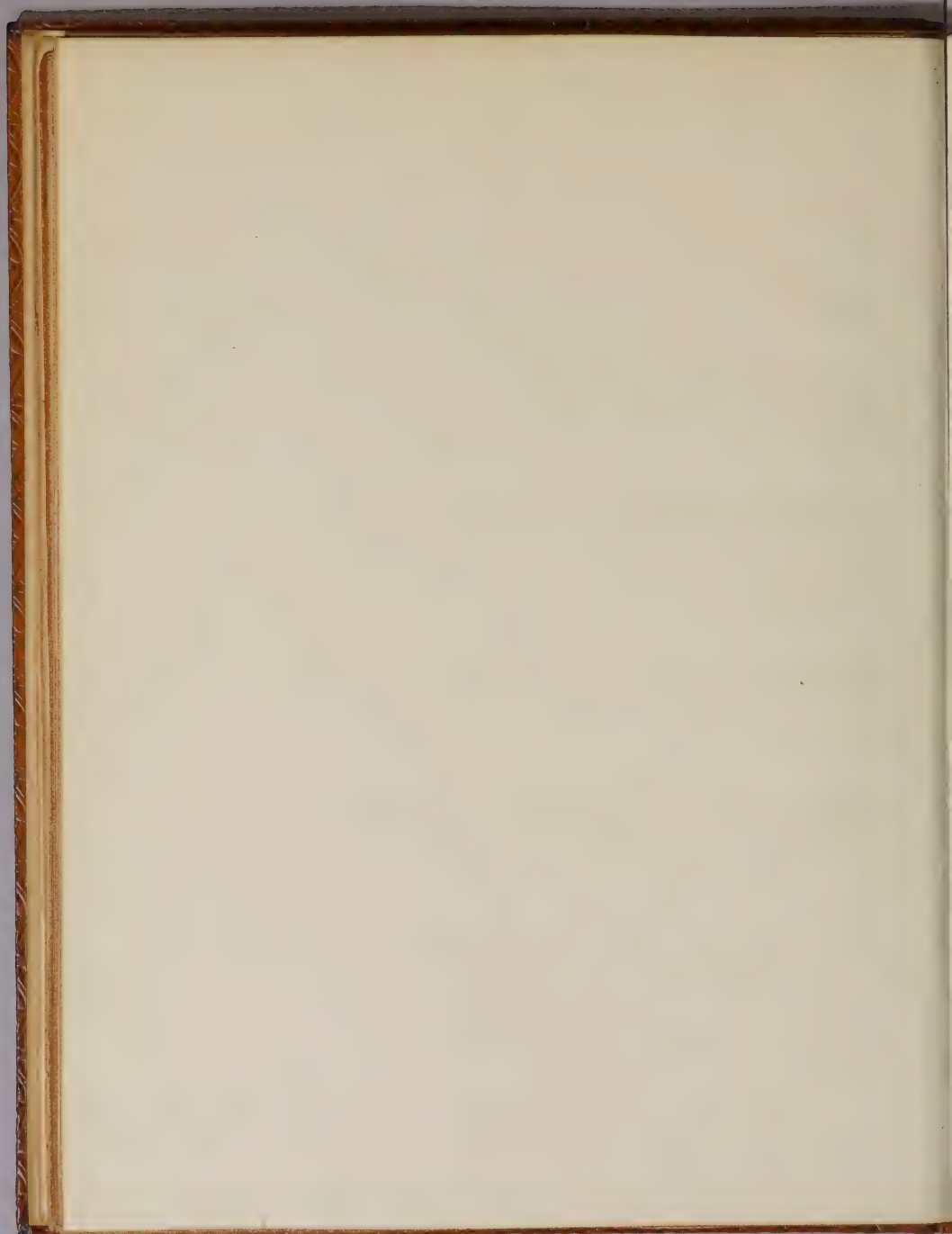
B. Hooper a godly Martyr, in his Doctrine he was
earnest, in tongue eloquent, in the Scripture perfect,
in pains indefatigable, of all those vertues & qualities
required of St. Paul in a Bishop, in his Epistle to Ti-
mothy, I know not one in this good Bishop lacking.

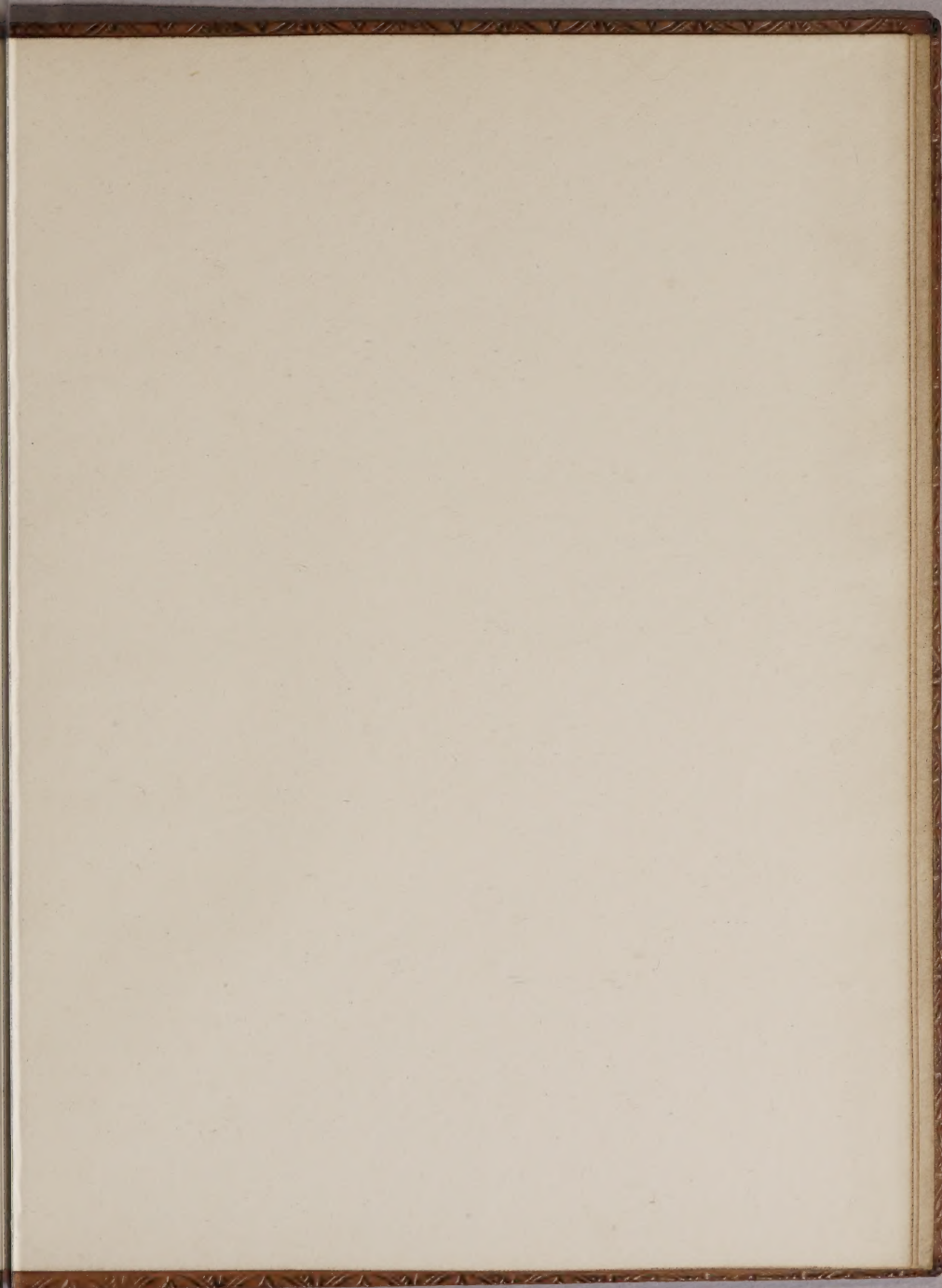
Fox, p. 2. p.
1558. b. 60.
1570. b. 70.

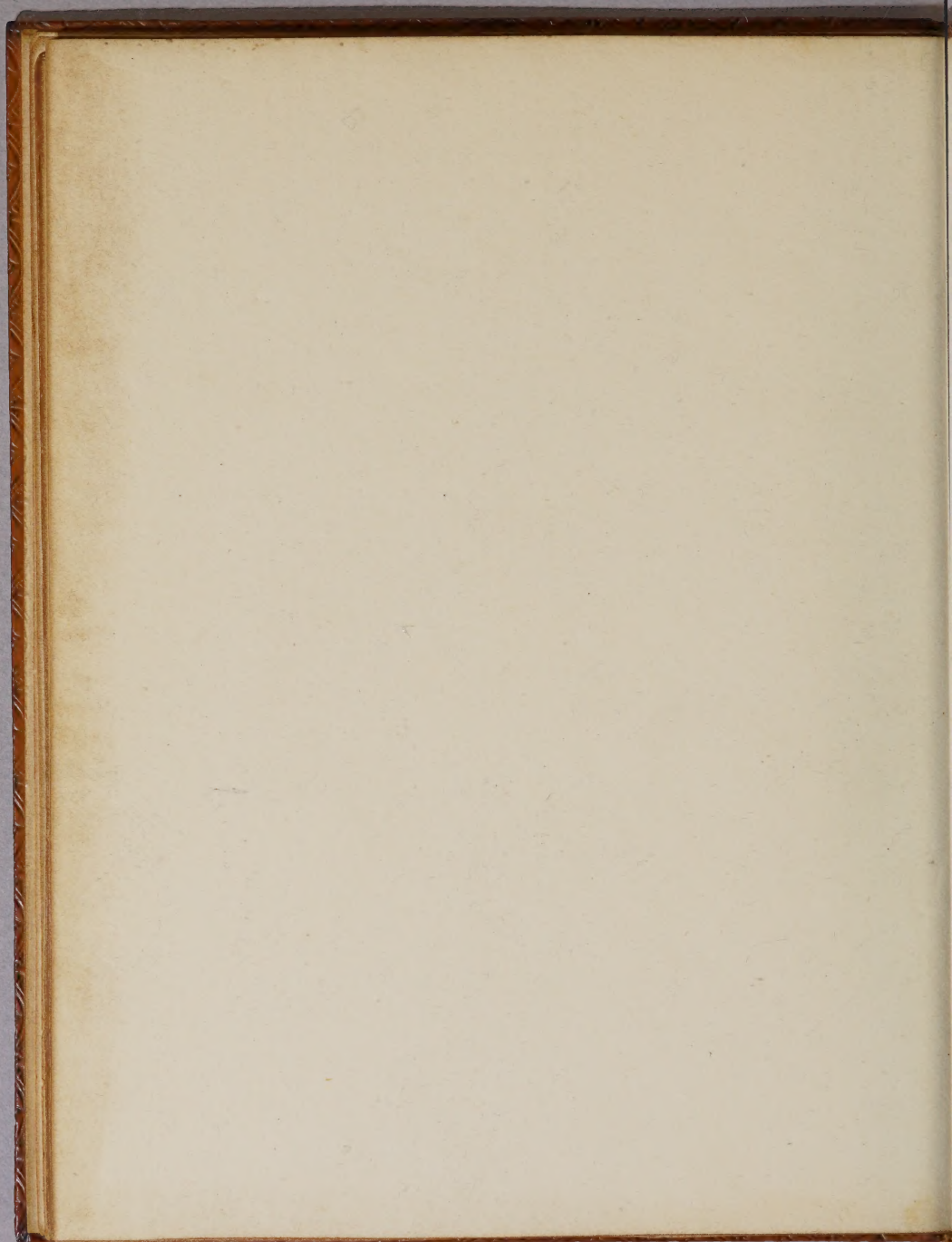
B. Latimer, called by B. Ridley, that old and true
Apostle of Christ, and of our English Nation, and by
Mr. Fox, the famous Preacher, and worthy Martyr of
Christ. See more in his commendations.

FINIS.









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